The Eucharistic Liturgy In the Roman Rite

SEMERIA — BERRY

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5/1 - 1911

The Eucharistic Liturgy

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The Last Supper. After Leonardo da Vinci.

The Eucharistic Liturgy

In the Roman Rite

ITS HISTORY AND SYMBOLISM
ADAPTED
FROM THE ITALIAN

OF

Rev. Giovanni Semeria
Congregation of the Barnabites

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ILLUSTRATED

Frederick Pustet & Co.

Printers to The Holy Apostolic See and The Sacred
Congregation of Rites

RATISBON ROME NEW YORK CINCINNATI

1911

Nihil Obstat.

REMIGIUS LAFORT, S.T.L.,
Censor.

Imprimatur.

✠JOHN M. FARLEY,
Archbishop of New York.

NEW YORK, APRIL 3, 1911.

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Preface

THE *present volume was begun as a translation of the work entitled* "La Messa nella sua Storia e nei suoi Simboli" *by Giovanni Semeria, Barnabite, but many changes were deemed advisable, and, as a consequence, the present work does not accurately represent the original. For this reason, justice to the author demands that it be given to the public as an adaptation rather than as a translation. By far the larger portion, however, is a free translation of Father Semeria's work, which consists of a series of seven lectures on the origin and development of the Eucharistic liturgy, especially in the Roman rite. As the author notes in the preface, the lectures are based, for the most part, upon the work of Msgr. Duchesne,* "Origines du culte chrétien." *Other works made use of by the author are the following:* "Livre de la prière antique," *by Dom Cabrol;* "Dictionnaire d'Archéologie chrétienne et de liturgie," *of which Cabrol and Leclerq were*

the principal editors; "Dictionary of Christian Antiquity," by John Murray; "L'antica liturgia Romana," by Msgr. Magani; "Für Entstehungsgeschichte des Kanons in der Römischen Messe," by Dr. Drews; and various articles by Lejay, Msgr. Batiffol, Dom Cagin, Baumstark, and others.

In preparing the present English adaptation of Father Semeria's work the following works have been consulted: M. L. McClure's English translation of Duchesne's "Origines du culte chrétien"; the English translation of Gihr's "Das heilige Messopfer"; "The History of Lent and Holy Week," by Rev. H. Thurston, S.J.; "The Mass and Vestments of the Catholic Church," by Rt. Rev. Msgr. John Walsh; "Praelectiones de Liturgiis Orientalibus," by Prince Maximilian; "Liturgies Eastern and Western," by C. E. Hammond; "Service Book" of the Russian Church, translated by Isabel F. Hapgood; and the various articles in the Catholic Encyclopedia relating to the subject.

The Eucharistic Liturgy

Chapter One — The First Mass

THE Holy Sacrifice of the Mass has ever been the supreme act of Catholic worship. It is a sacrifice of infinite value in which there is offered to the eternal Father the only victim worthy of Him; namely, His only-begotten Son. Around this sacrifice cluster all the dogmas of our Faith, all the grand ceremonies of the Church, and the devotions of all her children throughout the ages. It is the fulfilment of the prophecy: "From the rising of the sun even to the going down, my name is great among the gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation."[1]

It is an unbloody repetition of that awful tragedy enacted upon Calvary's height nearly

[1] Malachias i:11.

nineteen hundred years ago. There Jesus Christ offered Himself to the eternal Father as a willing victim for human ingratitude and sin. Nature itself stood aghast at such a scene, but man — sinful man — looked on with coldness and indifference, because he knew not what he did. Likewise in the Mass, the very powers and forces of nature render homage to the presence of Jesus Christ at the Consecration, but we, sinful men, look on with coldness and indifference because we do not comprehend the greatness of the mystery. If the mystery of the Incarnation transcends the understanding of men and angels, what shall we say of this mystery in which the Son of God not only humbles Himself to become a helpless infant, but even annihilates Himself, as it were, under the form of bread and wine! In order to help us to understand and to appreciate in some small degree this Mystery of love, the Church has surrounded its celebration with various prayers and ceremonies symbolizing the nature and effects of this Sacrifice of the New Law.

In order to understand the symbolism of these ceremonies, we must first know some-

thing of their origin and history. Disregarding history, it is easy to work out fantastic interpretations — products of the imagination — which might assist the devotion of the uninstructed, but could serve only to weaken the faith of the educated. Ignorance of the historical origin and the literal significance of the various parts of the Mass results in a lack of that devotion and edification which the ceremonies of their very nature ought to produce. This ignorance may even result in a real injury by giving room for a feeling which, perhaps, we would not confess even to ourselves; a hazy impression that, after all, these ceremonies — the peculiar vestments, the movements of the priest, the prayers now chanted, now murmured — make up but a beautiful extravaganza. But let us grant that we do not experience this rather irreverent feeling, because, being profoundly Catholic, we regard with reverence whatever the Church does, even though we do not understand it all. Yet, if a non-Catholic were to question us concerning the Mass and its ceremonies, would we be able to answer him? Would we be able to explain to him

the origin and meaning of what he saw? Both propriety and Christian duty require that we give a reason for what we do and what we think as Christians.

The Method

In the following little treatise on the Mass, we shall follow, for the most part, an historical method, because this is the only method that will put us in touch with things as they really were. Nevertheless, as we proceed we shall see, unfolding before us, a philosophy, the spontaneous philosophy of life; the *lachrymae rerum*. We shall see how logically the seeds sown by the hand of Jesus Christ sprang up into that magnificent institution — the Mass.

The First Mass

The Mass, as we have it today, might be called a body of prayers and ceremonies, with the Eucharist as its life-giving principle — its soul. The Eucharist is the center around which all those beautiful prayers and ceremonies have gradually assembled in centuries past. To go back to the origin of the Mass, therefore, it is necessary to go back to the first celebration, or institution of the Eucharist in the cenacle of the Last Supper. Looking back through

the mist of nineteen centuries, we can see Christ seated there in the midst of His Apostles. It is one of the most memorable scenes in the history of the world. It was a night of love, as St. John tells us,[1] — the night in which our Divine Savior, as it were, approached the very boundaries of His infinite love for man. It was the night of the betrayal, says St. Paul,[2] as if to contrast the infinite love of God with the deep ingratitude of man.

On what precise day of the month or year this night fell was of little importance for these two writers, and likewise today it matters little to us, Christians. Yet we all have a certain scientific curiosity — trivial, it may be, but not altogether superfluous, especially when there is question concerning Jesus. Urged on by this curiosity, exegetes and critics seek to determine precisely on what night Jesus supped with His Apostles for the last time. The Synoptic[3] Gospels agree in assigning the night before the Pasch,

[1] John xiii : 1.
[2] 1 Cor. xi : 23.
[3] Matthew, Mark, and Luke.

i.e., the 14th of the month Nisan,[1] because the Paschal solemnity began on the 15th. This circumstance will shed light on many particulars of that memorable night.

Night before the Pasch

According to the Hebrew method of computing the day from sunset to sunset, the day before the Pasch ended at sunset on the 14th of Nisan. Consequently the paschal lamb was immolated before sunset of that day. The ceremony took place at the Temple and was performed by a great number of priests. As Jews from all parts of the world flocked into Jerusalem for this solemnity, a great number of victims was required, because, as Josephus informs us, one lamb served for not less than ten nor more than twenty persons. We read in the Talmud that 600,000 lambs were once slain for this feast. Most probably this is one of the usual rabbinical exaggerations. Josephus gives 256,500 as the number slain for a Passover in the days of Cestius, president of Syria. It must have been an imposing sight to see this flock of young

[1] A lunar month of the Hebrews corresponding to the latter part of March and the beginning of April.

victims — *grex immolatorum tener* — driven up the hill of the Temple. The bleating of those awaiting the fatal stroke mingled with the sound of the priests' trumpets announcing the sacrifices as they were completed. The blood from this vast number of victims flowed through an underground channel and emptied into the waters of the Cedron. On the 14th of Nisan in the year 29 (the probable year of Christ's death) this scene was witnessed by the two disciples, Peter and John, whom the Master commissioned to prepare the sacred Banquet for Himself and His spiritual family.[1]

The Banquet

It was a banquet because the victim slain in the Temple served as an evening repast in the family. It was sacred because the victim had been offered to God in the Temple, and because a religious ritual regulated it in its every detail.

Peter and John prepared the Pasch in the

[1] Thus, according to the opinion that Jesus ate the Pasch on the same day as the people in general ate it, as the Synoptic Gospels seem to intimate. The weight of testimonies, however, seems to prove that Jesus ate the Pasch on the day previous to the legal Pasch. St. John seems to state this very clearly; *cf.* Fouard's Life of Christ. Cornely Introduction.

upper chamber of a house belonging to a friend of Jesus. On the table steamed the roasted lamb, spitted with two pieces of wood in the form of a cross, and surrounded with various bitter herbs — symbols of the bitter sorrows endured by the Hebrews during their long Egyptian bondage. The bread is unleavened (azymes) because the haste with which the Hebrews fled from their oppressors in Egypt gave no time to prepare other than unleavened bread. Hence it was unleavened bread that Jesus consecrated on the night of the Last Supper. The custom of eating the Pasch standing was retained for some time as a memorial of the haste with which the chosen people fled from the bondage of Egypt; afterward, wishing to symbolize the liberty acquired by their deliverance, the Jews ate the Pasch sitting, or rather reclining according to the Oriental custom. Around the table were placed little couches but slightly elevated from the floor, and usually arranged in a semi-circle. This does not agree with the representation which the art of Da Vinci has rendered classic, but the Italian artists of the fifteenth century were

concerned rather with the spiritual sense of the scene than with its material circumstances.

Jesus most probably sat at the head of the table — the right side of the central couch — and Peter at the head of the couch to the right. If Judas occupied the foot of this same couch, Jesus could easily give him the morsel dipped in the dish. If John reclined on the left side of Jesus, he would have to move his head but slightly in order to rest it upon the Divine Bosom.

With the Talmud in hand, we could now describe the order of that banquet, and see what Jesus Himself did that night: how He wished to observe the Law completely to the end — "*Observata lege plene*" — as if to render it a last honor. But it was a funeral honor, because on that day, for the last time, a legitimate sacrifice was offered in the Temple of the Jews. Hence the complicated rabbinical ceremonial of that night has but little interest for us. It had but little interest for the Evangelists themselves since they scarcely mention it. Evidently their attention was not fixed upon the past which was

then setting, but upon the future rising before them. They attended not to that which was Jewish, but to that which was Christian, in the Last Supper. Nothing remains of the Pasch except the use of azymes and the slain lamb in the symbolic representations of Christ the Redeemer. Cabrol and Bickell however, deny this. According to their opinion, our Mass was molded upon the ritual of the rabbinical Pasch. But apart from the psalm with which it begins, the Mass has almost nothing in common with the Pasch. Hence we shall spare ourselves the trouble of determining how many times the father of the family was accustomed to pass the cup during this banquet; what particular psalms were sung; or what prayers and benedictions were recited. We shall spare ourselves this trouble that we may have the more time to concentrate our attention upon what Jesus did and said on that memorable occasion.

The Sources

We have four separate accounts of the institution of the Eucharist which we subjoin to show their substantial agreement. These various sources agree with one another because they all con-

form to the truth, yet they proceed with a certain liberty due to the fact that these men of God wrote their account, not for a critical purpose, but for a religious purpose and in a religious spirit. Today the discourses of noted persons are taken down in shorthand and thus preserved word for word; but in the Gospels the most solemn words of Jesus, for example those of the Institution, are given differently by the different Evangelists. Hence it follows that neither the shorter forms given by St. Matthew and St. Mark, nor the longer forms of St. Luke and St. Paul, are necessarily a reproduction of the exact words of Jesus. It is evident that Jesus spoke in a definite manner, using certain definite words which are abridged by those who give us the shorter form, or enlarged upon and explained by those who give the longer form. Generally speaking, the latter hypothesis seems the more likely, as the sacred writers would naturally have a tendency to render the thoughts of Jesus ever clearer to their readers. Hence we would generally accept the shorter forms as being more nearly the exact words of Christ.

Matt. XXVI.	Mark XIV.
26. And whilst they were at supper Jesus took bread, and blessed and broke: and gave to His disciples, and said: Take ye and eat. This is my Body.	22. And whilst they were eating Jesus took bread: and blessing broke, and gave to them and said: Take ye. This is my Body.
27. And taking the chalice, He gave thanks and gave to them, saying: Drink ye all of this.	23. And having taken the chalice giving thanks, He gave it to them. And they all drank of it.
28. For this is my Blood of the new testament, which shall be shed for many unto the remission of sins.	24. And He said to them. This is my Blood of the new testament, which shall be shed for many.
29. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father.	25. Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God.

St. Luke XXII.	I. Cor. XI.
15. And He said to them: With desire I have desired to eat this Pasch with you before I suffer.	
16. For I say to you, that from this time I will not eat it till it be fulfilled in the kingdom of God.	
17. And having taken the chalice He gave thanks and said: Take and divide it among you:	23. The Lord Jesus, the same night in which He was betrayed took bread.

18. For I say to you that I will not drink of the fruit of the vine, till the kingdom of God come.
19. And taking bread, He gave thanks and brake: and gave to them saying: This is my Body which is given for you. Do this for a commemoration of Me.
20. In like manner the chalice also, after He had supped, saying: This is the chalice, the new testament in my Blood which shall be shed for you.

24. And giving thanks, broke and said: [Take and eat][1] This is my Body which [shall be delivered][1] for you: this do for a commemoration of Me.
25. In like manner also the chalice after He had supped, saying: This chalice is the new testament in my Blood: This do ye as often as you shall drink, for the commemoration of Me.

St. Paul's Account

St. Paul speaks of the institution of the Eucharist in the eleventh chapter of his first epistle to the Corinthians. We shall examine the context of this passage when treating of the "First Masses." In this chapter St. Paul reminds the faithful of Corinth of what he had taught them by word of mouth while amongst them, and he now assures them that this doctrine had not been received from man, but from Jesus Christ. Because St. Paul was not present at the Last Supper, some think that the events of

[1] Wanting in the received Greek text of St. Paul.

that night were directly revealed to him in an ecstasy or vision. This, however, is an unnecessary hypothesis which is becoming dangerous in the hands of certain German and English critics who would gladly do away with the institution of the Eucharist. St. Paul could rightly say that whatever he had learned from the Apostles, he learned by a divine tradition, a divine instruction. Here, as elsewhere,[1] St. Paul simply wishes to distinguish between a divine doctrine and a mere counsel, advice, or personal reprimand. The account given us by St. Paul is as follows: "The Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke and said: This is my Body which [shall be delivered] for you: this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in my Blood: this do ye, as often as you shall drink, for the commemoration of Me."

Giving thanks before the breaking of the bread was nothing new. The Hebrews were accustomed to give thanks before eating, and

[1] 1 Cor. vii : 10.

this practise is still observed. The prayer is as follows: "Be Thou blessed, O Lord, for this bread which Thou hast prepared from the bowels of the earth." To an old prayer, therefore, Jesus now added a new meaning. After blessing the bread He broke it, *i.e.*, He broke it into as many portions as there were persons present to receive it. Throughout the first centuries of the Christian Church, this ordinary phrase was used in a technical sense for the celebration of the Eucharist, which was called the "breaking of bread" — "*fractio panis.*"

According to the received Greek text of St. Paul's epistle, Jesus did not say "Take and eat." Probably these two words are an explanatory or liturgical gloss; but it is easily seen that they do not change the meaning. If Jesus did not actually say these words, He at least performed the actions which they express.

To the classic and sacred formula, "This is my Body," so clear cut in the Canon of the Mass and given by St. Mark and St. Matthew, St. Paul adds a short explanation, "For you." The Vulgate supplies the word

"tradetur — shall be given." The same form is given by St. Luke in the words, "Which shall be given for you." Jesus was about to give His body to mankind upon the cross, but this falls short of His loving intent; He will give us that same Body for all time in the Eucharist under the symbols of bread and wine. Perhaps the words, "Which shall be given for you," were not really spoken by Jesus; yet how really, how psychologically true! They translate and express that which is not written — which could not be written; namely, the tone with which those other words were spoken, "This is my Body." The words "Take and eat" in the Synoptic Gospels express the actions which accompanied those same words, "This is my Body." With what sorrow did Jesus pronounce those words! His poor Body! His poor Person! What outrages were about to be perpetrated against them by men without faith, without heart; by men who have rejected His authoritative words and His generous gifts! Let us not forget that this Supper was tragically sorrowful because of a living presentiment in the mind of Jesus; a presentiment of that death

which He was now awaiting. The words given by St. Paul and St. Luke, "Do this in commemoration of Me," are inspired by, and expressive of, that profound and persistent sorrow. That human soul of Christ which will pray, "Let this chalice pass from me," desires the immortality of a loving remembrance. Jesus seems to say, "My enemies will not busy themselves about my person alone, but also with my memory." Is not this perhaps the prophetic utterance of the wicked against the Just One: "Let us cut Him off from the land of the living, and let His name be remembered no more"?[1] Opposed to the outburst of fury and hatred against Him, Jesus desires a supreme and perpetual act of love — "Do this for a commemoration of Me."

The Two Covenants

St. Paul gives the formula for the consecration of the chalice thus: "This chalice is the new testament in my Blood" ("poured out for you," adds St. Luke). St. Matthew and St. Mark give a slightly different wording: "This is my Blood of the new testament which shall be

[1] Jeremias xi: 19.

shed for many" ("for the remission of sins" adds St. Matthew alone.) A *new testament* is the idea common to all. When we say *new testament* we necessarily refer in some manner to an *old* testament. The *old* testament is that which God made with the people of Israel in the days of Moses. The account of it is found in Exodus xxiv: *"God said to Moses: Come up to the Lord* [on mount Sinai] *thou, and Aaron, Nadab, and Abiu and seventy of the ancients of Israel, and you shall adore afar off. And Moses alone shall come up to the Lord, but they shall not come nigh: neither shall the people come up with him. So Moses came and told the people all the words of the Lord and all the judgments and all the people answered with one voice: We will do all the words of the Lord which He hath spoken. And Moses wrote all the words of the Lord and rising in the morning he built an altar at the foot of the mountain and twelve titles according to the twelve tribes of Israel. And he sent young men of the children of Israel and they offered holocausts and sacrificed pacific victims of calves to the Lord. Then Moses took half of the blood and put it into bowls and the rest*

he poured upon the altar. And taking the book of the covenant he read it in the hearing of the people: and they said: All things that the Lord hath spoken we will do: we will be obedient. And he took the blood and sprinkled it upon the people and he said: this is the blood of the covenant which the Lord hath made with you concerning all these words."

This was the covenant of God made with *a people* and confirmed with the blood of sheep and of oxen. But this old covenant is now drawing to an end; a new one is about to take its place — a covenant made with *mankind* and confirmed with the Blood of Jesus Christ. Then the sprinkling of blood in the name of God shall cease forever. The Sacrifice of the New Law will be unbloody. A comparison of these two covenants shows us the immeasurable distance by which Christianity surpasses Judaism. In both covenants there is sacrifice, and according to the nature of sacrifice it is symbolic in both, — a material expression of the humble, contrite approach of sinful man to an outraged Divinity for the purpose of propitiation. In Judaism that symbolism is crude and, as it were, covers

up the light which it should show forth. What is cruder than the blood of oxen and of sheep! In Christianity the material symbol is reduced to a minimum. The thin veil of symbolism is resplendent with a transcendent reality. It is a realization of the ideal: "In spiritu et in veritate oportet adorare — we must worship in spirit and in truth."[1] It is no longer mere matter; no longer mere veils of symbolism. It is reality; it is truth.

The Pledge of Future Glory

St. Paul presents the Eucharist as a memorial of the crucified Savior — of the Redeemer of mankind in all His sorrows. But the Eucharist is not only a memorial of the past, it is also an anticipation of the future — a pledge of future glory. The Church salutes It as the bread of immortality; the bread of true and eternal life. This view of the Eucharist is presented to us in the words of the Synoptic Gospels: "And I say to you that I will not drink from henceforth of this fruit of the vine until that day when I shall drink it anew with you in the kingdom of my Father."

[1] John iv: 24.

"I will drink no more of the fruit of the vine," *i.e.*, I clearly announce to you my death which is now at hand; but "I will drink it new with you in the kingdom of my Father." In other words, I announce to you a new and glorious life beyond the grave. Through my death and resurrection, I shall be the first born into this new and eternal life; but through Me all the faithful will be born into the same eternal glory. In this glorious kingdom of God we shall drink anew of this fruit of the vine — we shall there banquet together forever. The Jews were long accustomed to represent the final happiness of the elect as a banquet, because it is a symbol of fraternal union and love, and the life eternal will be an unending union of souls in God through Christ and with Christ. When we remember that the Eucharist is a perpetual memorial of the Passion and Death of Christ, and an anticipation of future glory, we can readily understand why Jesus gave it the form of a banquet or supper reduced to its essential elements — the bread and the wine. This form was more clearly defined in the early ages, but even today it is preserved

to some extent. A learned monk of St. Benedict says: "Here you may see the character of the early Christian assemblies. They were the funeral commemorations of their Founder, who has chosen the method of commemoration most generally used in His time; namely, the funeral banquet." But since the table has always been a symbol of friendship and love, the Eucharistic banquet serves equally as an anticipation of the future life; a pledge of future glory. "*Futurae gloriae nobis pignus datur.*"

The Eucharist in St. John

It seems strange that St. John is silent regarding the institution of the Eucharist, which is so minutely described by the Synoptic Evangelists and by St. Paul. He says nothing of that spiritual banquet, typified by the Paschal banquet, which it now supplanted, and which was, as we have said, the First Mass celebrated upon earth. But if St. John is silent regarding its institution, we must remember that he treats of the Eucharist with a wonderful depth and clearness in the sixth chapter of his Gospel when speaking of the miraculous multiplication of loaves. Some think that

St. John refers to the Eucharist in the opening words of the thirteenth chapter of his Gospel, where he gives an account of the Last Supper: "Having loved His own, He loved them to the end." It has also been suggested that a clearer narration of these things would not fit in with the scheme of chronology which St. John gives to the Passion.[1]

Some exegetes hold that the Eucharist is symbolized by the washing of the feet which is described by St. John. It is the tendency of the fourth Gospel to narrate facts and record words which have a secondary sense, an inner and hidden meaning. It seems that the washing of the feet as described by St. John must have such a sense in order to be logical. When Jesus comes to Peter, Peter refuses, and to overcome his resistance, which sprang from a sense of humility, Jesus warns him thus: "If I wash thee not, thou shalt have no part with me." This would be an exaggerated, an unreasonable threat if it

[1] Some explain the apparent contradiction between the Synoptic Gospels and the fourth Gospel by the supposition that St. John wishes to show the true Paschal Lamb slain with the Paschal lamb of the Old Testament, and to this end subordinates all his chronology.

refers to the material act of washing only. But if it be admitted that the washing symbolizes something more important, then the threat is logical. If that something symbolized be the Eucharist, the words of Christ to St. Peter, "If I wash thee not, thou shalt have no part with me," are an exact translation of those other words of Christ: "If you do not eat the flesh of the Son of Man and drink His blood, you shall not have life in you." It will not seem strange that the washing of feet should symbolize the Eucharist if we but reflect that this act of humility was also an act of love, as Jesus Himself informs us, and that the Eucharist is an *agape* — love pure and simple. Moreover, by that act of humility Jesus placed Himself in the position of servant to the Apostles, or, rather, to the whole human race, and under this figure was the Messias prophetically foreshadowed.[1]

St. Paul looks beyond the cenacle of Jerusalem and sees a great darkness of hate and sin with which the loving light of that hall is contrasted. St. John is in this hall and is

[1] Isaias liii: 11; Matt. xx: 28; Phil. ii: 7.

all intent upon absorbing, with heart and soul, that refreshing warmth of love. For both, that which they narrate is not an action which there terminates, but one that begins never to end. To the words recorded by St. Paul, "Do this in commemoration of Me," corresponds that solemn admonition in St. John: "I have given you an example that as I have done to you, so do you also."

The Eternal Mass

Between that first Mass, celebrated at night in an upper chamber, with a little group of disciples full of love but little understanding — between that and our Masses celebrated in the full light of day, in vast temples, in the presence of thronging crowds, what a vast distance! There will be a still greater distance if our Mass, now so grand and solemn, lose that homelike intimacy which it then had in such an evident and high degree. To preserve this character it is necessary to keep in mind the origin of that sacred rite. When hearing Mass, we should always have before our mind that solemn scene, of which the Mass is but a reproduction. This will help us to recognize in the priest none other

than Jesus Christ Himself; in the altar with its bread and wine, the table; in ourselves and our companions of the faith who surround that altar, the multiplied heirs of the happy witnesses of the Last Supper. If we assist at Mass with that scene before our minds, time and space will vanish. No, Jerusalem, thou art not so far away. Jerusalem, thou art here — the true, the mystic city of Jesus. No, it is not true that nineteen centuries have passed! Yesterday, even yesterday, Jesus said: "Do this for a commemoration of Me"; bless, break, and distribute this bread. Man passes away, but God remains forever. The centuries roll by, but eternity does not change. "*Veritas Domini manet in aeternum.*"

The term "Lord's Supper" is no longer used amongst us, and much of the outward form of a banquet has disappeared from our Mass; yet it is and ever must be a true banquet which not only satiates, but in the very act of satiating, arouses a further hunger and thirst for things divine. Alas! our whole life is wasted in the wearisome search for material food. We labor for the body and

the labor not only fatigues what it should nourish, but even lowers and oppresses the soul until it ceases to desire things spiritual; until it forgets the very meaning of soul. This banquet "in which Christ is received" ever reminds us of what we cannot forget with impunity; namely, that man does not live by bread alone: that he must be a real man, a man of spiritual things, a man of things divine, eternal. It also reminds us that we possess the sad power of extinguishing within us the natural desire for sublime and spiritual things, and that we must therefore continually reanimate this desire through union with Christ in the Eucharist. The Eucharist is not only the perennial gift of God to man; it is also a constant reclaiming of mankind to God through Jesus Christ.

Chapter Two — The First Masses

WHEN considering the Last Supper, we described the Consecration, or nucleus of our present Mass. Carlyle has said that through an extraordinary concurrence of circumstances, certain moments become the father of centuries. In a spiritual sense the moment of Consecration has a similar solemnity. Unconsciously, yet truly constrained by that mystery, the faithful are silent; the reverent bend the knee; the humble bow the head as if they felt the wing of Omnipotence sweep strongly but softly over them. *Deus, ecce Deus.*[1] The priest, forgetting his own nothingness, has assumed the personality of Jesus Christ. Over the bread and over the wine he renews those mystic words, and Jesus is present amongst His children. *Deus, ecce*

[1] Behold, here is God.

Deus. The Mystery is accomplished: the divine promise is fulfilled: "I will be with you all days even to the consummation of the world."

At the Last Supper, after the words, "This is My Body. This is My Blood," Jesus added "Do this for a commemoration of Me." With these words Jesus conferred upon His Apostles and their successors the power of Consecration, the power to change bread and wine into His Body and Blood for the spiritual nourishment of His children in all ages.

When celebrating this Mystery the Apostles naturally followed the example of Jesus, using similar prayers and ceremonies. Thus, for example, Christ broke the bread after blessing it. In like manner the breaking of bread occupied a prominent place in the Apostolic liturgy; in fact the Eucharist was frequently called the "breaking of bread." To these prayers and ceremonies of the first Masses others were gradually added to impress upon the mind of the faithful the greatness of the Mystery. New circumstances, historical and local, constantly demanded new modifications, and as a consequence there was a constant development of the Eucharistic Liturgy.

This gradual development will be most conspicuous in the first days and years of Christianity. All organisms, physical and moral, pass through two periods of development; the first period is short, but the development is rapid, and the nearer it is to the origin of life the more rapid it is. The second period is longer, but the development slower and ever slower, until it becomes almost insensible. Witness for example the wonderful exuberance of life in the human organism during the first months or even the first years of its existence. Later on, when the organism is well fixed, the development becomes slow and stagnant, until there arrives the tragic moment of retrogression — a moment that will surely come, because we are organic beings doomed to die. But Christianity, being an immortal organism, will never have a period of retrogression and dissolution. Its development is perpetual, but has the two periods common to all organic growth. Although its duration covers many centuries, the second period has but little historical interest. Some changes and additions have been made, but they are unimpor-

tant.[1] On the other hand, the first period was of short duration, but has great historical importance, because the development of the Mass was very rapid.

Partly because of this rapidity and partly because of the lack of documents, the development of the Mass during this period is most difficult to trace out and describe. Yet by closely studying the few documents still extant we shall be able to reconstruct, with some degree of certainty, the First Masses, or rather the Mass in the Apostolic age, and we shall see its Messianic character, its spiritual enthusiasm, and its fraternal charity.

The Risen Christ

From the very beginning the Eucharist was looked upon as a memorial of the death of Jesus and as a foreshadowing of His eternal life of glory. It was but natural that the first of these two conceptions of the Eucharist should prevail at its institution on the eve of the Passion and Death of Christ. It was the shadow of death that shrouded that night

[1] We ourselves have witnessed the addition of three Hail Marys, the Hail Holy Queen, etc., not as a part of the Mass, it is true, but as a sort of *Post Missam* that compares in a manner with the *Post Communionem*.

in sorrow; it was the shadow of death that overpowered the otherwise happy spirits of the Apostles, and filled them with fear and apprehension. Thoughts of that eternal banquet which Jesus promised them in the kingdom of the Father scarcely entered their minds. But a few short days will pass and all shall be changed. The mournful thought of death will pass to a position of secondary importance, leaving triumphant the idea of life.

Scarcely had the death of Jesus, contrary to all expectation, become an accomplished fact, when there arose in the mind of the Apostles an overwhelming fear, a deep distrust. That death was a stumbling-block. He is dead! He was not — He could not have been — the Messias, the Anointed, the Messenger of God. Could God allow His Son to die: to die a death so cruel, so unjust, so ignominious? We could easily reconstruct this psychological situation, but it is not necessary because we have it minutely described in the Gospel. "We had hopes," say the two disciples on the way to Emmaus, "we had hopes that He would liberate Israel. We had hopes whilst He was still alive and spoke

such heavenly wisdom and performed such wondrous works. We then had hopes, but now," they sorrowfully add, "it is already the third day that He is dead," as if they would say, "What can we expect from one who is dead?"

Soon we shall see these same men — these same Apostles and disciples — completely changed. A new hope will arise in their hearts; they will no longer doubt. For them Jesus will be the true Messias, the Son of God, the Redeemer of Israel, the Savior of mankind. They will believe in Him, they will hope in Him, they will speak of Him, not secretly, but openly, not only in the small circle of their friends, but even before the people, before their enemies, before that very Sanhedrim from which went forth the decree of death.

Between that mortal fear and this triumphant trust there intervened, by a psychological necessity, the apparitions of the risen Christ. Not even the empty sepulchre sufficed to reassure the disheartened disciples. When standing before the empty sepulchre Mary Magdalene did not think of a resurrection,

but of a theft — "*Tulerunt Dominum meum*, they have taken away my Lord." Neither Mary Magdalene nor the Apostles ever thought of a resurrection until the living Christ appeared before them, and St. Thomas must even see the print of the nails and put his finger in the pierced side of the Savior before he can believe that Christ is truly risen. Perhaps God allowed His Apostles to be overcome by diffidence and doubt to show us that they were not credulous men, ready and willing to believe every idle rumor, but that they required a solid foundation for their faith and as a consequence whatever they teach, whatever they write, can be received with implicit confidence even though we disregard inspiration.

Christ recognized in the Breaking of Bread

The first celebrations of the Eucharist coincided with the apparitions of the risen Christ. The sorrowful funeral banquet thus became a joyful Messianic banquet in which Jesus rendered Himself visibly present. The most striking example of this is seen in the apparition to the two disciples at Emmaus. It was the third day after the death

of Jesus, as St. Luke narrates,[1] and the two disciples were on the road to the little village of Emmaus, about eight miles distant from Jerusalem. On the way they were talking about the recent happenings in Jerusalem. As they were thus talking Jesus drew near and walked with them, "but their eyes were held that they might not know Him. And He said to them: What are these discourses that you hold one with another as you walk and are sad? And one of them whose name was Cleophas, answering, said to Him: Art Thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom He said: What things? And they said: Concerning Jesus of Nazareth." Then they told Him of the hope placed in Him, of the hatred aroused against Him, of His death, and of the hope that had vanished with His death. It is true, they continued, that some women going to the sepulchre very early in the morning found it empty, and they told us of angels who say that He is alive. "And some of our people went to the sepulchre and found it so as the

[1] St. Luke xxiv : 13 ss.

women had said, but Him they found not." Then Jesus began to upbraid them because they were foolish and slow of heart to believe, and while He was explaining the Scriptures to them, they arrived at the village, and Jesus made as if to go farther, "but they constrained Him, saying: Stay with us because it is towards evening and the day is now far spent. And He went in with them. And it came to pass, whilst He was at table with them, He took bread, and blessed and brake, and gave to them. And their eyes were opened and they knew Him and He vanished out of their sight." Without delay these two disciples hastened back to Jerusalem and related to the Apostles how they had recognized the Master in the "breaking of bread."

All commentators agree in recognizing this "breaking of bread" as a celebration of the Eucharist. The text is too clear to admit of doubt.

In the light of this passage it is possible to recognize another celebration of the Eucharist when Jesus appeared at the lake of Tiberias (related by St. John, ch. xxi, as the third apparition).

A group of Apostles had returned to Galilee after the paschal solemnities, and while awaiting the signal to begin their new mission, they had returned to their old occupation. While they were fishing in vain, Jesus appeared upon the shore, but they did not recognize Him. He motioned them how to cast their nets with better results. Then St. John recognized Him. St. Peter ran to Him and they all gathered about Him on the shore. A meal of fish and bread was served. Jesus invited the disciples, saying: "Come and eat — and Jesus cometh and taketh bread and giveth to them." By comparing this with other passages, it will not seem at all arbitrary to insert the words "and broke": thus, "He took bread *and broke* and gave it to them."

Expectation of Christ the Judge.

Reflecting on the visible presence of Jesus at those first Eucharistic banquets might arouse in us the melancholy longing: Would that it were still thus today! Would that we might see Christ as the Apostles saw Him! But the Gospel dispels this natural longing of the Christian heart. When Thomas, seeing the Lord, made a confession of faith, Jesus

replied: "Because thou hast seen, thou hast believed, Thomas," but do not think that your faith is therefore good and meritorious; on the contrary, "blessed are they who have not seen and have believed."

These words were opportune even for the Christians of the first generation, who never saw Jesus Christ visibly present at the Eucharistic banquets which they continued to celebrate. After the Ascension of Jesus, there smiled upon those fervent Christians the hope that Christ would soon return; that He would soon call them to celebrate the eternal Eucharist in which God no longer communicates Himself to the soul secretly, but openly and directly. While awaiting this eternal banquet, they continued to celebrate the temporal; they remembered the death of Jesus while they awaited His coming. "*Mortem Domini annuntiabitis donec veniat* — you shall announce the death of the Lord until He come."

The desire for communion with God through Christ, only partly satisfied in the Eucharist, was therein reawakened. This is shown by the invocation, *Maranatha*, which remained

in the liturgy[1] even after it had become Greek. There still remain in the Mass two Hebrew or Aramaic acclamations — *Amen* and *Alleluja*. It is needless to observe that these phrases could not have been introduced into the liturgy after it had become Greek or Latin. They can be nothing else than primitive Hebrew phrases which have survived. To this same class belongs the invocation, *Maranatha*, which we find in the liturgy of the *Didache* — an ancient document which we shall consider later on. According to Bickell, the renowned Orientalist, the phrase, *Maranatha*, seems to mean "Come, O Lord." It is found in its pure Aramaic form at the end of the first epistle of St. Paul to the Corinthians (xvi: 22), and in a Greek form at the end of the Apocalypse (xxii: 20). This confirms us in the belief that it was used at the end of the liturgy, as the Didache suggests. To have Jesus present under the appearances of bread and wine did not suffice for those fervent Christians. They longed

[1] Throughout this book the word "liturgy" is taken to mean the prayers and ceremonies which accompany the celebration of the Eucharist.

for a vision more manifest, a possession more secure, a union more complete. This longing was expressed by the short invocation, *Maranatha*. The poet of the Blessed Sacrament expresses the same desire thus:

> Jesus whom for the present veiled I see,
> What I so thirst for, O vouchsafe to me:
> That I may see Thy countenance unfolding,
> And may be blest, Thy glory in beholding.[1]

The Mass in the Acts

There is clear and unmistakable evidence that our divine Savior celebrated the Eucharist after His resurrection from the dead, and it is probable that He celebrated it more than

[1] Jesu, quem nunc velatum aspicio,
Oro, fiat illud, quod tam sitio,
Ut Te revelata cernens facie,
Visu sim beatus tuae gloriae.

— ST. THOMAS.

These different conceptions of the Mass as a memorial of the death of Christ, an announcement of His Resurrection, and an anticipation of His second coming, are beautifully expressed in the Ambrosian rite immediately after the words of Consecration: "*Haec quotiescumque feceritis, in meam commemorationem facietis, mortem meam praedicabitis, resurrectionem meam annuntiabitis, adventum meum sperabitis donec iterum de coelis veniam ad vos.*" As often as you shall do this you shall do it in commemoration of Me; you shall show forth My death; you shall announce My resurrection; you shall expect My returning until I come to you again from heaven.

once. But is there any precise indication or positive proof that the Eucharistic liturgy was celebrated in the primitive Church of Jerusalem after the Ascension of Christ? There is. The author of the Acts, when speaking of the three thousand who were converted by the first preaching of St. Peter, says: "They were persevering in the doctrine of the Apostles and in the communication of the breaking of bread and in prayers."[1] A little further on he says: "And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart."[2]

From this passage we gather that the first Christians of Jerusalem still frequented the Temple because they had not entirely broken away from the official religion, but besides this worship in the Temple, they had special services in private houses. St. Luke informs us that this special service consisted in the breaking of bread; *i.e.*, the celebration of the Eucharist. Chapter xx throws considerable light on the manner of celebrating

[1] Acts ii : 42.
[2] Acts ii : 46.

the Eucharist at that time. St. Luke, an eye-witness, relates that the Christians of Troas came together on the first day of the week for the breaking of bread, and "Paul discoursed with them, and being to depart on the morrow, he continued his speech until midnight . . . and a certain young man named Eutychus, sitting on the window, being oppressed with a deep sleep (as Paul was long preaching) by occasion of his sleep fell from the third loft down and was taken up dead. To whom when Paul had gone down, he laid himself upon him and embracing him said: be not troubled, for his soul is in him. Then going up, and breaking bread and tasting and having talked a long time to them, until daylight, so he departed."[1] This makes it plain that the Eucharist was celebrated on Sunday, the day of the Resurrection — a confirmation of the Messianic character of the banquet. But it was celebrated in the evening or rather at night — a manifest memorial of the Last Supper.

The Agape

As the first celebration of the Eucharist took place in connection with a real banquet it is very probable

[1] Acts xx: 7–11.

that the first Christians would continue to celebrate it in connection with a repast of some sort, which was known as the *agape*[1] or fraternal banquet. It is certain that such a custom was followed for some time at Corinth, and it was formerly thought to be the general custom of the early Church. Of late, many historians deny this. Eminent among these is the illustrious French historian, Msgr. Batiffol.

We cannot remain entirely indifferent to this question because it concerns the form of the First Masses. The consideration of this question leads us to an analysis of an important passage of St. Paul's first epistle to the Corinthians.

The Passage from St. Paul 1 Cor. xi: 17 ss

This passage is not a new one to us since we touched upon it when treating of the institution of the Eucharist. We shall now consider it in connection with the *agape*. In this chapter St. Paul complains of certain abuses that had crept into the celebration of the Eucharist at Corinth.

[1] Agape [from the Greek ἀγαπάω — to love], a love feast or fraternal banquet.

He says in substance: When you come together, it is not for the better, but for the worse. In fact I understand that there are schisms among you [a characteristic of the Corinthians] and in part I believe it. When you come together, as I am told, it is now no longer to eat the Lord's supper, for every one taketh his own supper before, and so one is drunk while another is hungry. Have you not houses of your own in which to eat and to drink? Or do you despise the church, the house of the Father and of the brotherhood, bringing into it distinctions of persons and shaming the poor who have nothing? What shall I say to you? Shall I praise you? Far from me that I should praise you in this!

The Apostle then recounts the institution of the Eucharist and continues: "For whosoever shall eat of this bread or drink of this chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a man prove himself; and so let him eat of that bread and drink of that chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord." St. Paul

then concludes with some practical advice; namely: "Wherefore, my brethren, when you come together to eat, wait for one another. If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order when I come."

From this passage it is certain that there were abuses at Corinth in connection with the celebration of the Eucharist. The words of St. Paul admit of no doubt. One went the length of drunkenness, while another was without anything. These abuses were certainly not connected with Communion as such, *i.e.* with the receiving of the consecrated Bread and Wine. They must have been in connection with a banquet which was celebrated either before or after the Eucharist, but certainly in connection with it. Hence at Corinth the *agape* was celebrated in connection with the Eucharist. There can be no doubt of this.

The Dispute

It is quite different, however, when we come to interpret the rebuke which St. Paul gave to the Corinthians, and the dispositions which he made concerning the *agape*. Why did St.

Paul reprove the Corinthians? Was it because of the abuses of the *agape*, or was it because of the *agape* itself? Did he consider the celebration of the *agape* in connection with the Eucharist an abuse, or did he recognize this as proper and censure only the abuses that had crept into its celebration at Corinth? Did he order that the *agape* itself be entirely suppressed, or that it be made sober and charitable? Contrary to the common opinion Msgr. Batiffol holds that St. Paul ordered the entire suppression of the *agape*. It is only necessary to remark that in this matter the burden of proof rests upon Msgr. Batiffol. The union of the *agape* with the Eucharist was an actual fact at Corinth, and in view of historical precedents — especially the institution of the Eucharist — this union could scarcely be considered an abuse.

It is not at all clear that St. Paul denounced the *agape* itself and ordered its suppression, because his words can be interpreted equally as well by taking them as a denouncement of the abuses connected with the *agape* and a command to bring it back to its Christian character. Msgr. Batiffol makes his strong

point out of the last verse of the chapter: "If any man be hungry, let him eat at home." Hence he concludes that there was no banquet in the true sense of that term. The Christians of Corinth were to eat at home if they were hungry, and in the church they were to take nothing but the consecrated Bread and Wine. This reasoning seems plausible, yet we may give the words of St. Paul a different meaning. They do not necessarily mean that there should be no *agape*, but that it be sober, and above all, that it be fraternal and charitable. Let the gluttons provide themselves at home, or still better, let them stay at home. Let those stay at home who were accustomed to come to the church and make themselves drunk.

This is not intended as the solution of a question which has been debated by such eminent scholars as Msgr. Batiffol and Professor Funk. It is simply given as a reasonable conjecture.

The Didache

After the epistle of St. Paul and the Acts of the Apostles, our next document of any importance is the *Didache*, or Doctrine of the Apostles. This is

a small work found by Philotheus Bryennios, metropolitan of Nicomedia, and published for the first time in 1883. Of the sixteen chapters into which this work is divided, we are interested only in the ninth and tenth, because they alone treat of the Eucharist.

The work, as a whole, is probably not later than the middle of the second century, nor much earlier than the end of the first. It was most probably composed after the death of the Apostles, but the prayers of the Eucharist which it contains are much older than the work itself.

The most striking feature of these two chapters is the absence of any Eucharistic formula properly so-called. This omission has been urged against the Eucharist, but in vain, because that formula is too well authenticated by earlier and better documents — especially the first epistle of St. Paul to the Corinthians. Nevertheless it is difficult to explain this omission in the Didache. Some have recourse to the "discipline of the secret" [1] for an ex-

[1] In the early ages there was a custom, or as some hold a law, forbidding anyone to speak before unbelievers regarding the mysteries of Faith that were liable to be misunderstood, and thus give occasion for accusations against the Christians or their

planation, but there is too much expressed in the prayers of the Didache to admit that such a discipline was then in vogue. A learned Benedictine, Staerk, thought to escape the difficulty by considering the work as a book of private devotion rather than a liturgical document; as a prayer-book rather than a missal. But such a distinction would be rather strange at a time when all, both priest and people, prayed together during Mass. This opinion is also excluded by the fact that free scope in prayer is allowed to prophets only. No, these two chapters are liturgical, no matter what explanation we may adopt to account for this omission. These two chapters preserve for us the official prayers of those ancient Masses. It is this precisely which gives these chapters their greatest value. The prayers are as follows:

Prayers of the Didache

"Now concerning the Eucharist, thus give thanks. First concerning the chalice: We thank Thee, our Father, for the holy vine of

doctrines; *e.g.*, the Creed or the Lord's Prayer was taught to the Catechumens only shortly before their baptism. This law or custom is known as the "discipline of the Secret" — "disciplina Arcani."

David Thy servant, which Thou hast made known to us through Jesus Thy Servant. To Thee be the glory for ever. And concerning the broken bread: We thank Thee, our Father, for the life and knowledge which Thou hast made known to us through Jesus Thy Servant. To Thee be the glory for ever. Even as this broken bread was scattered over the hills and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom: for Thine is the glory and the power through Jesus Christ for ever."

It will be noticed that this prayer contains the germs from which have sprung our *Gloria in excelsis*, and the conclusion of all our prayers, "Through Jesus Christ Thy Son, etc." The most striking feature of the prayer is the inverted order of mentioning the bread and wine; but passing over this for the present, we shall notice the beautiful conception of the unity of the Church which is expressed by a comparison with the bread made from many grains of wheat. Just as the many grains of wheat gathered together make one bread, so the many be-

lievers unite to form the one Church of Jesus Christ.

The ninth chapter of the Didache ends with a precept: "But let no one eat or drink of the Eucharist but they who have been baptized in the name of the Lord; for concerning this also the Lord hath said: Give not that which is holy to dogs." The Eucharist is a sacrament of the living, as we would say, and only those who are living a life of grace may receive it.

The beginning of chapter ten is beset with difficulties. "After you have been filled," says the Didache, "render thanks thus, etc." Filled with what? This refers to the *agape*, say its advocates; the banquet which really and truly satiates.

Why the *agape?* says Msgr. Batiffol. The words can be taken just as well in a mystic or spiritual sense for the Eucharist. But it may be objected that due thanks have already been offered to God for the Eucharist, and as a consequence this prayer would seem superfluous if it also referred to the Eucharist. No, replies Msgr. Batiffol, because the former prayers were intended for the Chalice and

the Bread taken separately, whereas this prayer is intended for both taken collectively.

The Prayer

We shall now consider the beauties of that ancient prayer, leaving to others to decide whether it refers to the Eucharist or to an *agape*. "We give Thee thanks, O holy Father, for Thy holy name which Thou hast made to dwell in our hearts, and for the knowledge and faith and immortality which Thou hast made known to us through Jesus Thy Servant. To Thee be the glory for ever. Thou, O Almighty God, hast created all things for Thy name's sake: Thou givest food and drink to men for enjoyment that they might give Thee thanks: but to us Thou didst freely give spiritual food and drink and life eternal through Thy Servant. Before all things we thank Thee that Thou art mighty; to Thee be the glory for ever. Remember, O Lord, Thy Church, to deliver it from all evil and to perfect it in Thy love and to bring it from the four quarters of the earth, sanctified for Thy kingdom, which Thou hast prepared for it, for Thine is the power and the glory for ever. Let grace come and let this world pass away.

Hosanna to the Son of David." It is probable that the people answered "Amen" after the doxologies "to Thee be the glory, etc."

The phrase "let grace come and let this world pass away" was evidently inspired by the belief that the day of judgment was near at hand.

"Hosanna to the Son of David." In spirit they already saw Christ coming "to judge the living and the dead" and they hailed Him as did the throngs of followers upon His triumphal entrance into Jerusalem. "Hosanna," shouted the multitudes, "Hosanna in the highest! Hosanna to the Son of David!" The Gospels record the acclamation in this threefold form. In the Mass at present we have the form "Hosanna in the highest," but in this Apostolic liturgy of the Didache the form was "Hosanna to the Son of David."

The word "Hosanna" is difficult of explanation. From a strictly philological standpoint it is a word of supplication — "save us, we pray thee." But this sense does not accord with what follows: "To the Son of David." It seems better to say with the

learned English author — J. H. Thayer — that the word "Hosanna" has lost its primitive meaning and has become an acclamation of joy — a "salve" or "hail," as we would say. Then the phrase "Hosanna in the highest" would be equivalent to our "Thrice hail." We find a Latin equivalent in the phrase "*Io, triumphe, terque quaterque.*"

Chapter ten ends with an admonition similar to that found at the end of the preceding chapter: "If any one is holy, let him come; if any one is not so, let him repent." These words seem very plain, but nevertheless they cause no little perplexity. At first sight they seem to be an invitation to come forward and receive the Eucharist, with a warning to those in a state of sin that they should not approach. If the words "after being filled" refer to the Eucharist, they have already received; but if these words refer to an *agape*, it is necessary to refer the Communion to this place and what precedes it corresponds to our Canon. The separate prayers for the bread and wine would form a sort of Offertory followed by the *agape* and its thanksgiving. The place at which we have

now arrived would be the Consecration (the formula being omitted) and the Communion.

This is but a conjecture, and the difficulty can be explained by different hypotheses. One hypothesis is that the text has been disarranged. This disarrangement of the text would also explain the inverted order of mentioning the bread and wine. The liturgy concludes with the invocation "Maranatha. Amen."

Peculiarities of the Liturgy of the Didache

The last sentence of the tenth chapter of the Didache throws considerable light on the liturgy of that early period. "To the prophets you will allow to give thanks as much as they wish."

The prophets were members of that transient hierarchy which modern historians call the "hierarchy of the Apostolate," and which consisted of Apostles, prophets, and doctors. We find them enumerated by St. Paul (1 Cor. xii : 29). The prophets and doctors are also mentioned in Acts xiii : 1 and in the Didache. The prophets seem to have been men inspired by God in an extraordinary manner and filled with a holy enthusiasm.

The prayers which we have been considering were the regular prayers of the liturgy such as we now have in the missal. They were the prayers prescribed for the celebration of the Eucharist, but if a prophet should happen to be present, he shall be allowed to pray as he wishes. Hence the liturgy of the Didache occupies a period of transition from the primitive Mass, in which the celebrant was allowed great freedom in the matter and form of the prayers, to the Mass as we have it today, regulated by authority in every detail. In this latter period the individual spirit which could no longer manifest itself in the prescribed ritual of the Church found its legitimate place in private prayers, and as the language of the Mass became more and more unknown to the people, the prayer-books of the faithful acquired a more important position. Of these we have only too many, and each one may select that which best suits his taste.

Since the liturgy of the Didache was proper to an age of transition, it has little in common with later liturgies. Msgr. Duchesne says:

"It is evident that this ritual and these formularies come to us from a sphere widely different from that in which St. Justin and St. Clement composed their writings — from a sphere in which intense enthusiasm still prevailed. The prophets play an important role. The minds of the people, too, are excited and feverish in expectation of the kingdom of Christ. I have no intention of entering here into details of the contrast. It is enough to point out that the liturgical language of which St. Clement offers us such an ancient and authoritative example, and the ritual presented by St. Justin as of general use in the assemblies of Christians, are in every respect analogous to that which we encounter three centuries later, at a period when documents abound. The liturgy described in the *Doctrine* has, on the contrary, altogether the aspect of an anomaly; it might furnish some of the features which we meet with in later compositions, but it is on the whole outside the main stream, outside the general line of development both in respect of its ritual and style."

Liturgy of the Holy Spirit

The reference to the prophets in the liturgy of the Didache shows us that those Masses were filled with a profound religious enthusiasm. To-day each one prays by himself — the priest at the altar, the people from their prayer-books. There is unity of place, there is unity of time, but there is not that

unity of voice and of soul that made those early Masses so inspiring and filled the faithful with such fervor of devotion. We can perceive this to some extent at low Mass, where, as in Germany, the people are accustomed to sing hymns corresponding to the different parts of the Mass and adapted to their understanding. We can feel, as it were, the pulsation of the great religious soul of a people, and a divine atmosphere is created which produces an ineffable happiness. The same thing is noticeable during the celebration of Mass according to the Greek rite, in which the people take a liturgical part in the celebration by singing liturgical hymns during almost the whole time of the Mass. I believe this to be the reason why they hold on to their rite so tenaciously despite its many inconveniences.

During those First Masses this religious emotion was frequent (we might almost say habitual) and of an intensity unknown to us. The memory of Jesus crucified; the vivid sense of His presence; the anxious expectation of His second coming, all united to arouse those simple souls to a spiritual enthusiasm which

found expression in the prayers of the prophet, just as a warlike arousing of a people has often found expression in the songs of the poet. Msgr. Duchesne writes:

"After the Eucharist, certain inspired persons began to preach and to make manifest before the assembly the presence of the spirit which animated them. The prophets, the ecstatics, the speakers in tongues, the interpreters, the supernatural healers, absorbed at this time the attention of the faithful. There was, as it were, a liturgy of the Holy Ghost after the liturgy of Christ, a true liturgy with a real presence and a communion. The inspiration could be felt — it sent a thrill through the organs of certain privileged persons, but the whole assembly was moved, edified, and even more or less ravished by it and transported into the divine sphere of the Paraclete."

The Agape Ancient and Modern

Even if hope that such fervor of spirit should return to inflame the hearts of the faithful seems illusory, we still have confidence that the Eucharist will ever continue to be an *agape* — a center, a fireside of charity, of practical fraternity, of fruitful beneficence.

If the *agape* was ever united with the Eucharist, it is certain that the union was of

short duration. It was too good to last. Human nature is too imperfect to be adapted to such refined ideals. Already at Corinth we see abuses spring up that made the suppression of the *agape* advisable. When the Christian community increased in number, it became impossible to bring all the faithful together around a table of ordinary bread and wine, even though it be a sober and fraternal banquet. From that time on there gradually arose the custom of receiving the Eucharist fasting.

The distribution of blessed bread which is still found in some Oriental liturgies and some places in the West may perhaps be a remnant of the ancient *agape*. The funeral banquets of the fourth and fifth centuries may also be traces of the *agape*.[1]

When separated from the Eucharist, the *agape* soon passed out of existence. But if the word *agape* be extended to all forms of charity, it can be said that it has never fallen off in the Church, but ever remains united with the Eucharist, at least spiritually. Charitable souls have ever been Eucharistic,

[1] See appendix ii, p. 273.

and the truly Eucharistic souls are always charitable.

This is a union which all should endeavor to render ever firmer, ever closer — the union between Charity and the Eucharist. From time to time the rich and the poor unite around the same altar to receive the same spiritual food. From this we should learn that our Christian duty is one of charity — the duty of making the tables of the rich and the poor to differ as little as possible. This will be brought about when the tables of the rich shall return to the law of Christian sobriety, and their hearts to a sense of Christian equality.

The thought may frequently occur to us: What is the best Communion — the best in the dispositions which precede it and in the fruits which follow it? The answer is easy. The best Communion is that which stands between two acts of charity toward our neighbor. True communion with God the Father is that which unites us with men, our brethren.

Chapter Three — The Prologue of the Mass

E have studied the Mass at its birth in the cenacle of the Last Supper; we have studied it in its infancy in the new-born Church of Jerusalem; we have studied it in its infancy during the first whole century. We shall now turn our attention to the Mass in its completed state after the lapse of nineteen centuries.

This seems to be a great leap to take after setting out to follow an historical order. From the first to the twentieth century! In following a chronological order it would be necessary to go from the first century to the fourth, because there are no documents bearing on the development of the liturgy during the intervening centuries, but in the fourth century this development is already completed — at least in its main features. Since that time there have been but few modifications and developments, and these along

lines already well determined in the fourth century. Hence, after reconstructing those "First Masses" as best we could from the extant documents, we shall now give our attention to the Mass as we have it today.

Division of the Mass

Our present Roman liturgy is composed of two parts greatly differing from one another, and in some respects even opposed to one another. The first part extends from the Introit to the Offertory exclusive; the second part from the Offertory to the end of Mass. A little examination reveals a diversity — almost a contrast — between these two parts of the Mass. The first part is sacred, but not Eucharistic; the second part is essentially Eucharistic — a continued and connected Eucharistic action. In the first part we find lections, singing of psalms, intercessory prayers, litanies, etc. — ceremonies having no logical connection. The deacon [1] and other ministers take the lead; the people participate in the chanting of psalms and in the prayers. In the second part we find a succes-

[1] We speak of a solemn high Mass because a low Mass is but an abbreviation of it.

sion of liturgical acts without a break, and all centered about one point — the Eucharist. There are no lections; the people follow in silence and recollection,[1] taking no part except to respond to the salutations of the priest from time to time. Here the priest has the leading part and always under the form of prayer.

The Temple and the Synagogue

Nearly all liturgiologists agree in tracing the first part of the Mass to the synagogue service of the Jews. The worship prescribed by the Old Law was confined to the one temple of Jerusalem. This strict union of worship with one temple and one altar was both an expression and a preservative of strict monotheism. But this union of worship with one single temple could not and did not last. Even before the time of Christ the more pious Jews felt the need of some common places of worship outside of Jerusalem. Such places were found, but they were synagogues, not temples — places for prayer, not altars for sacrifice. Every little village had its synagogue. Even Nazareth had a syna-

[1] The chanting of the Offertory, Communion, and Agnus Dei are later additions.

gogue, as the Gospel assures us. In the larger cities there were several. Here the Jews were accustomed to meet on Monday, Thursday, and Saturday, not to sacrifice, but to pray. In the Temple of Jerusalem worship continued to develop all that majesty and pomp which is becoming the service of God. There the priests guarded and amplified the Mosaic rites; there flowed the blood of expiatory victims; there ascended toward heaven clouds of sweet-smelling incense.

In the synagogues there was not the strict regulation of the priests and of the Mosaic ritual, but the free sway of the people. In the forced absence of material victims there was naturally realized that worship in spirit and truth — that interior sacrifice which Jesus has proclaimed supreme.

Jesus spoke in the synagogues — in fact they were the first scenes of His labor. The synagogues, scattered throughout the Greco-Roman world, had a decisive influence on the spread of Christianity in the days of the Apostles. Being Jews by birth, the Apostles found the synagogues places of ready access to make known their message. Here they

found themselves in a center of Jews, less fanatical than those of Palestine and less attached to the material form of worship and of the Mosaic Law, — a soil prepared to receive the seed of the Word.

Synagogue Service

The synagogue resembled a Protestant meeting-house rather than a Catholic church. It was a rectangular hall made to resemble, in some measure, the Temple of Jerusalem. It is thus described by Abbé Fouard: [1]

"A long hall extending between two porticos, and terminating in a Sanctuary. Here there was neither image nor altar to be seen, but only a casket of wood, covered over with a veil and enclosing the Sacred Books of Israel. This part of the structure was held in the highest honor. It was there were to be found the 'first seats,' much sought after by Scribes and Pharisees, and the places of distinction, to which were conducted such of the faithful as were renowned for their wealth. Near the center there was a raised platform upon which the Reader of the Holy Books would ascend, with the Rabbi who was to exhort the gathering. As to the faithful, they kept to the nave of the edifice; this was divided by a balustrade into two parts, one of which was reserved for the men, the other for the women."

[1] Life of Christ.

In the time of Christ the most important service — that for Saturday — was carried out as follows: It began with the chanting of psalms. This was followed by the prayer from Deuteronomy[1] "Hearken, Israel, the Lord thy God is the One and only God: thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength." This prayer was chanted by some member of the assembly, who had been appointed for this purpose by the president — the *archisynagoga.* The people, standing with their faces toward Jerusalem, followed the prayer with attention, and at its conclusion they answered "Amen." After this prayer came eighteen benedictions, which were followed by the most important part of the service — the reading of the Holy Books, especially the books of Moses. The Pentateuch was divided into 153 paragraphs (*sedarim*) so that it could be read through in the course of three years. Later on it was divided into 54 parts (*parshiot*) and read through in one year. In like manner the Prophets were divided into paragraphs (*haftaroth*) and read in the synagogue. At the time

[1] Deut. vi:4–9, xi:13–21 and Num. xv:37–41.

of Jesus the Hebrew text of the Scriptures had already become unintelligible to the people, thus making a translation necessary. This translation was made, sentence by sentence, as the sacred Text was read. From this translation there soon arose the homily or sermon.

It is certain that no sermon was given by the priests during the official worship of the Temple. In like manner there is little or no preaching in the Greco-Russian Church today. The service in itself was considered a sermon; *i.e.*, an instruction and an edification. In the synagogues there was no Mosaic ritual, and in the absence of this eloquence of worship the sermon soon sprang up. The translation of the sacred Text became a paraphrase; and the paraphrase, in turn, became a homily or sermon. No person or persons had the exclusive right to speak. Ordinarily some Rabbi gave the commentary, or sermon, but when a stranger or Jew distinguished for learning was present, he was invited to ascend the platform and give the people the benefit of his instructions. In this manner Jesus began preaching in the synagogues. The service ended with a benediction.

To sum up: the service of the synagogue consisted in the reading of the Scriptures, preceded by a series of prayers, followed by a homily, and interspersed with the chanting of psalms. Here we have the first part of the Mass with its prayers, lections, and chants, and a sermon or homily.

Synagogue Service Christianized

The first Christians, both in Palestine and in the Greco-Roman world, being recruits from a Jewish source, were imbued with the idea that Christianity was but a sort of appendix to Judaism. Hence, following the example given by Jesus, they continued their pious customs. They could not continue the worship of the Temple, if for no other reason because it could be had in one place only. But they could and did continue the synagogue service. The chanting of psalms and prayers and the reading of Moses and the Prophets were continued; but it was only natural that the reading of the Gospel and of the writings of the Apostles should be introduced into this service. The sermon took on a new tone and the prayers a new meaning. These reunions for

prayer and instruction were not Eucharistic in their nature, and most probably were not connected with the celebration of the Eucharist at the beginning. A study of the most ancient ecclesiastical documents seems to reveal two kinds of reunions in the newborn Church — one for the celebration of the Eucharist, the other for prayer and instruction. It is probable that the speaking with tongues, and interpretations, so frequently mentioned by St. Paul, took place at these meetings. It cannot be denied, however, that similar gifts were exercised at the Eucharistic reunions.

The famous letter of Pliny the Younger, written to the Emperor Trajan at the beginning of the second century, seems to refer to these two forms of meetings. He writes: "They are accustomed to assemble on certain days, before dawn, to sing hymns to Christ as to their God and they bind themselves with a religious obligation to do no evil. After this they depart, to return a second time and partake of a repast which is always plain and innocent." This "plain and innocent" repast was evidently the Eucharist.

The meeting before daybreak was the meeting for prayer and instruction. It appears as a sort of Vigil. In the Middle Ages there was a "Vigil at arms" for the Knights; so in the early centuries there was a "Vigil at prayer" for the Christians.

The two services — the Vigil and the Eucharist — spontaneously gravitated toward each other. The prayers said in common seemed to have the Eucharist as their natural consequence, and the Eucharist had its most logical preparation in prayers and instruction. Hence we should not be surprised to find them united at Rome a half century later. In his first Apology St. Justin Martyr writes:

"On Sunday, all those who live in the town or in the country, assemble in one place. They read the memorials of the Apostles [the Gospels] and the writings of the Prophets. When the reader stops, the one who presides makes an exhortation, urging all to imitate the beautiful examples given them; then all arise and prayers are said. These being finished, bread and wine mixed with water are brought forward; the one presiding prays and gives thanks according as the time will permit; the people respond 'Amen.' Then the blessed elements are distributed to each one present and sent to the absent by the ministry of the deacons."

Here we see the two services united, though preserving their distinct characteristics. We notice in this passage from St. Justin that the second part of the Mass was more fluctuating and unsettled than the first. This was natural because the Eucharist was of recent date, whereas the synagogue service had been fixed for centuries, at least in its main features.

Later Traces of Separate Existence

It must not be supposed that when St. Justin wrote the above lines the union of these two parts of the Mass was already an accomplished fact in the whole Church, both Eastern and Western. The liturgy was being homogeneously developed in regard to its fundamental ideas, but this development progressed differently in different places. Accordingly the old synagogue service was being fused with the Eucharistic service by a slow and varied progress. The church historian, Socrates (beginning of fifth century), attests that at Alexandria in Egypt there were meetings on Wednesdays and Fridays in which there was reading of the Sacred Scriptures, explanations of the passages read, and other ceremonies, but no Eucharist. The *Peregri-*

natio Sylviae — a curious itinerary of a pious woman on a pilgrimage to the holy places in the sixth century — shows us that at Jerusalem the two services were approaching one another, but not yet united. After assisting at Mass, the pilgrim notes that she saw nothing unusual; nothing different from what she was accustomed to in the West, except that every Sunday, before cock-crow, the office of the Vigil was celebrated in the basilica of the Resurrection. Psalms were sung, incense burned, and the Gospel of the Resurrection read by the bishop.

Nothing in the Church and but little in history is entirely lost; so even today, — many centuries after the complete and universal union of the two parts of the Mass, — there still remain eloquent traces of those non-Eucharistic meetings. The most noteworthy of these is the service for Good Friday in the Roman rite. This service preserves for us an exact type of those ancient assemblies for prayer and instruction. [1]

[1] It was only in the seventh or eighth century that this service was augmented by the Adoration of the Cross — probably introduced from Jerusalem — and the so-called Mass of the Presanctified.

These vigils of prayer and meditation are also continued in another form. Every night monks devoted to holy and contemplative thoughts, pious nuns inflamed with the love of God, arise to greet their Beloved with a morning hymn. It is the Christian vigil continued. These faithful disciples of Christ are the sentinels of the Church watching in prayer, as the sentinels of the Fatherland watch at their arms.

Mass of the Catechumens

The synagogue service of the Jews, Christianized in the meetings for prayer and instruction, finally united with the Eucharistic service and became the "Mass of the catechúmens"; *i.e.*, the service at which the catechumens were allowed to assist.

After the sermon occurred the dismissal of all persons who were not allowed to assist at the sacred Mysteries. This dismissal began with the catechumens. At the invitation of the deacon, they prayed in silence, while the whole assembly prayed for them. Later on the deacon formulated this prayer by mentioning the intention and the petitions. The faithful, especially the children, responded to

each petition with the supplication "*Kyrie eleison*, Lord have mercy." The catechumens then arose and prayed together with the deacon. Then kneeling they received the bishop's blessing and were dismissed. A similar ceremony was observed for the penitents. These ceremonies of dismissal played an important part in the liturgies of the fourth century, but soon disappeared after the discipline regarding these different classes of persons was changed. In the Western Church the liturgical books of the eighth century have no trace of this ceremony. There were no longer adult catechumens, and penitents were usually confined in monasteries. Consequently the ceremony of dismissal passed out of existence. In the present Roman liturgy the Mass of the catechumens is simply an introduction or prologue to the Mass. The Byzantine liturgy still preserves the ceremony of dismissing the catechumens, but as the discipline regarding catechumens is no longer in force, the ceremony is now a mere formality. The prayers are as follows:

Litany of the Catechumens

Deacon. — Pray ye, unto the Lord, ye catechumens.
Choir. — Lord, have mercy.
Deacon. — Ye faithful, pray ye unto the Lord for the catechumens; that the Lord will have mercy upon them.
Choir. — Lord, have mercy.
Deacon. — That He will teach them the way of truth.
Choir. — Lord, have mercy.
Deacon. — That He will reveal to them the Gospel of righteousness.
Choir. — Lord, have mercy.
Deacon. — That He will unite them to His Holy Catholic and Apostolic Church.
Choir. — Lord, have mercy.
Deacon. — Save them, have mercy upon them, succor them and keep them, O Lord, by thy grace.
Choir. — Lord, have mercy.
Deacon. — Bow your heads unto the Lord, ye catechumens.
Choir. — To Thee, O Lord.

Prayer for Catechumens

(Priest prays secretly)

O Lord our God, who dwellest on high and dost regard the humble of heart: Who hast sent forth as the salvation of the race of men Thine only-begotten Son and God, our Lord Jesus Christ. Look down upon thy servants, the catechumens who have bowed their necks before Thee. Grant unto them in due season, the laver of regeneration, remission of sins and the robe of incorruption. Unite them unto thy Holy, Catholic and Apostolic Church and number them with thy chosen flock.

(Aloud after Litany)

That with us, they may magnify thine all-honorable and majestic name of the Father and of the Son and of the Holy Spirit now and ever and unto ages of ages. Amen.
Deacon. — Depart all ye catechumens. Let no catechumen remain; but let us who are in the faith, once again in peace pray unto the Lord.
Choir. — Lord, have mercy.

[Liturgy of Constantinople.]

The Initial Litany

In ancient times the Mass of the catechumens began with a prayer in the double form of a litany and a collect. Today we have an almost unintelligible fragment of this initial litany. This fragment is the *Kyrie eleison* (Lord have mercy), said alternately by the priest and server at the beginning of Mass. As they stand today, these nine invocations have but little meaning. In order to get their real significance we must turn to the Eastern liturgies. In the East these invocations are the responses of the people to the petitions of a litany made by the deacon at the beginning of Mass. In the West the people were accustomed to respond to these petitions with the words "*Te rogamus audi nos* — We beseech Thee, hear us." We still have this response in the latter part of the litany of the Saints. The Latin Church, wishing to preserve the Greek invocation, placed the *Kyrie eleison* at the end of the litany. The strange fact is, that this appendix has survived, whereas the litany has almost entirely disappeared. This initial litany is still preserved in the Mass for Holy Saturday. It will be

noticed that in this case the *Kyrie eleison* at the close of the litany is the *Kyrie* of the Mass. With the help of this litany and some ancient documents, especially the Constitutions of the Apostles, we can picture to ourselves the beginning of Mass in ancient times. The bishop enters in solemn procession and salutes those present with the words "*Pax vobis* — peace be with you," and they respond, "And to thy spirit." Then the litany began. The deacon formulated the petitions — Be merciful; spare us, O Lord. Protect thy holy Church; preserve its pastors, etc., continuing on down to the fruits of the earth—*ut fructus terrae dare et conservare digneris* — and to each petition the people responded, "We beseech Thee, hear us, O Lord."

The Collect [1]

Before the introduction of the *Gloria in excelsis*, the initial litany was followed, or rather continued,

[1] The Latin word *collecta* (for *collectio*) was frequently used to denote the assemblies of the faithful for divine worship — especially the celebration of the Eucharist. Finally it came to mean the celebration of divine worship and it was especially used to denote the preparatory services held on the station days in some church designated for the occasion. The faithful met at this church and went in procession to the station church for the celebration of Mass. At this preliminary service the

by the prayers called collects — the orations of the Mass; or to be more exact, we should say that our present orations are but a meager fragment of the ancient collects. A more complete form of these collects is found in the prayers of our present Good Friday service. These prayers began by the announcement of the intention for which all should pray. Thus, for example: "Let us pray, brethren, for the holy Church of God, that the Lord preserve it in peace and unity and cause it to be propagated throughout the whole world." The intention being thus announced, the deacon invited all to pray; "*oremus* — let us pray." Let us pray, kneeling — "*flectamus genua.*" At these words all knelt, and prayer, as a sweet incense, ascended to the throne of God. The silence was broken by the words of the deacon "*Levate* — arise." Then the priest, in a loud voice, prays for the same intention, as if to

blessing and the concluding prayer of the celebrant over the people thus collected [*super populum collectum*] were the principal features. The first prayer of the Mass said at the station church was likewise called a prayer *ad collectam* or *super populum collectum*, and later on simply "collect." — *Cf.* Gihr, "Holy Sacrifice of Mass," and Catholic Encyclopedia, art. "Collect."

sum up the prayers of the people. "Almighty and eternal God who hast revealed thy glory in Christ to all nations, guard the work of thy mercy, that the Church, scattered through the whole world, may continue with unswerving faith, to preach Thy name. Through Jesus Christ our Lord."

This invitatory became shorter and shorter, until today we have but the one word — "*oremus.*"

Modes of Psalmody

The recitation or chanting of psalms passed from the synagogue service of the Hebrews to the Christian vigil and the Mass of the catechumens, and remains today as a witness to the continuity between Christianity and Judaism.

The Church deserves well for teaching her children to pray in these ancient and venerable forms, thus preventing this great treasure from being practically lost. Psalmody appears in the Church from the very earliest times, and assumes two distinct forms. The more ancient of the two is that known as responsory. It is executed by a single chanter in a simple chant, and the people sing a

response after each verse or group of verses, and a doxology at the end. This method of singing the psalms certainly goes back to the Hebrews, as we learn from the recurring phrase or response in psalm cxxxv: "For His mercy endureth for ever." This method passed over to the Greek Church, where it is called *akrostichion*. Psalm xciv, said at matins, is an example of this mode of psalmody. The psalm is sung by a single chanter, but after each verse the choir sings the response "*Regem — venite adoremus Dominum.*"

This method of singing would be sufficient to hold the attention of a congregation limited in number and collected in a small space, but it was not sufficient for the crowds that thronged the great basilicas. To overcome this difficulty, a new method of psalmody was introduced. This was known as the antiphonary singing. The psalms were sung by two choirs, singing alternate verses of the psalm. This method arose at Antioch in Syria, in the time of Leontius, bishop of Antioch (344–357). Under the direction of two ascetics — Flavian and Diodorus — some pious laymen were accustomed to meet at

the tombs of the martyrs and pass the time in singing psalms in this alternate manner. The bishop, Leontius, was displeased with these meetings which were held independently of him and influenced the friends of Flavian and Diodorus to have these meetings held in the churches of the city. This circumstance greatly contributed to make known this new method of psalmody, and it spread rapidly. At the time of St. Basil it was already introduced at Caesarea in Cappadocia. Under Theodosius it was in use at Jerusalem, as the *Peregrinatio Sylviae* informs us. St. Ambrose adopted this method in 387. It seems that it took a longer time to spread in the Roman Church. A text of the *Liber Pontificalis*[1] seems to infer that it was introduced there in the time of Pope Celestine (422–432).

In the Carolingian period there arose a fusion, or rather a confusion, of these two

[1] Book of the Popes — a series of biographical sketches of the Popes from St. Peter on down to the late Middle Ages. The oldest part — from St. Peter to Felix IV (530) — was compiled in the reign of Boniface II (530–532) by a Roman ecclesiastic, with the Catalogue of Liberius as his principal authority. *Cf.* Bardenhewer.

methods of psalmody. Besides the alternate singing by two choirs, there was also a response sung *in choro* after each verse or group of verses. This rendered the office too long, and the response was limited to the beginning and end of the psalm, as it remains today in the breviary. The name *antiphon* was restricted to this response.

The Gradual and Tract

In the Mass we have two examples of the antiphonary psalm and one of the responsory. The Introit and the versicle called *ad Communionem* which the priest reads after the ablutions are remains of antiphonary psalms which were formerly sung at these parts of the Mass. The ancient responsory psalm is represented by the Gradual — certain passages from Scripture which occur between the reading of the Epistle and the Gospel.

Msgr. Duchesne says that the chanting of psalms between the lections goes back to the very beginning of Christianity, coming into the liturgy directly from the services of the synagogue. The Gradual is therefore the most ancient example of the use of the Psalter in Christian worship, and must not

be placed on the same level as the Introit, Offertory, and *ad Communionem*. These latter were introduced at a much later date, for the purpose of occupying the time required for the long ceremonies at those places in the Mass. On the other hand, the psalms sung between the lections were introduced for their own sake. While they were being sung, the celebrant and other ministers had nothing to do but to attend to what was being sung.

After the reading of each lection the deacon or other minister mounted the steps (*gradus* in Latin; hence the name Gradual) of the ambo[1] and chanted a psalm to which the people sang a response after each verse or group of verses. The number of lections was gradually reduced to three — a Prophecy, an Epistle, and a Gospel and separated by two psalms; one after the Prophecy and one after the Epistle. We still have a similar arrangement of lections and psalms on the Wednesdays of the Ember seasons. During the fifth century at Rome the lections were reduced to two — the Epistle and the Gospel

[1] See below, p. 96.

— and the two psalms joined together after the Epistle. Originally, entire psalms were sung, but later on they were gradually shortened, until today the first psalm is represented by a single verse marked *v*, preceded by a versicle, which is probably the response which was chanted by the people. The second psalm is also contracted into a single verse, preceded and followed by an Allelujah. This is now known as the allelujatic versicle.

In penitential seasons the psalm represented by the allelujatic versicle was not sung, but in its stead a psalm was sung by the deacon while still standing on the steps of the ambo. Amalarius of Metz informs us that the people did not respond to this psalm. This was called *psalmus tractus* or simply *tractus*. Some writers tell us that it was so called from the word *trahere* — to draw out — because it was sung in a drawn-out and measured tone. It is more probable that it was so called because the deacon sang it straight through — *uno tractu* — without any response by the people.

On three occasions — the first Sunday of

Lent, Palm Sunday, and Good Friday — the Tract still consists of almost an entire psalm.

The Sequence

On certain occasions the Gradual or Tract is followed by a rhythmical composition called Sequence, which continues the sentiment of the Gradual or Tract.

Formerly it was customary to prolong the singing, after the last syllable of the Allelujah, without using any words. Cardinal Bona tells us that this was called a Sequence because it was a sort of sequel or appendix to the Allelujah. In the ninth century various compositions began to be set to the notes of the Sequences. Their first introduction has been attributed to St. Notker of St. Gall.

These compositions rapidly increased until every Sunday, except those of Lent, and almost every feast had a proper Sequence. At Lyons this custom is still observed.

"As a great deal of abuse crept in on account of having to use such a multiplicity of Sequences, and as many were carelessly written, the Church thought it well to subject the entire number to a rigid examination, and retain only those which were remarkable for

their rare excellence. The principal step in this matter was first taken by the council of Cologne (1536) and its measures were seconded by that of Rheims in 1564; so that of the entire number which obtained in the Church up to these dates, five only were deemed worthy of a place in the Mass, viz.: the *Victimae Paschali*, proper to Easter; the *Veni Sancte Spiritus*, proper to Pentecost; the *Lauda Sion*, proper to Corpus Christi; the *Stabat Mater*, proper to the feast of the Seven Dolors of the Blessed Virgin; the *Dies Irae*, proper to Masses for the Dead." [1]

The Gloria

From the beginning the Christians tried to imitate the Hebrews by having psalms of their own the *psalmi idiotici*. The attempt failed on account of the abuse of heretics, and probably deserved to fail because of the lack of poetic inspiration. However, such psalms survive, and amongst them is the *Gloria in excelsis*.[2] Like the *Kyrie eleison*, it is of Greek origin, and at first belonged, not to the liturgy, but to the office of matins. It is therefore a ma-

[1] O'Brien, "History of the Mass."

[2] "The *Gloria in Excelsis* and *Te Deum* are the only remains we now have of the psalmi idiotici (psalms composed by private persons instead of being taken from the Biblical Psalter) that were so popular in the second and third centuries." — Catholic Encyclopedia, art. "Gloria," etc.

tutinal hymn which has been introduced into the Roman liturgy. It was first introduced into the Mass celebrated before daybreak on Christmas morning. Pope Symmachus (498–514) extended its use to the Sundays and the feasts of the martyrs, but for pontifical Masses only. Priests were not allowed to sing it except on Easter Sunday. Cardinal Bona informs us that it was only in the middle of the eleventh century that all these restrictions were removed. After this time it became customary to amplify the *Gloria* by adding some reference to the feast of the day. These amplifications were prohibited, but despite all prohibitions, the one for feasts of the Blessed Virgin — *Gloria Marianum* — still continued in use. This accounts for the rubric which we find at the end of the *Gloria* in our present missal, directing that the *Gloria in excelsis* shall be said as it stands in the missal, even on feasts of the Blessed Virgin.

The *Gloria in excelsis* is called the Angelic Hymn on account of the opening words, which were sung by the angels on the morning of the Nativity. It is also called the greater

doxology and is, in fact, but an amplified form of the *Gloria Patri* or an abbreviation of the *Te Deum*. For this reason it was used as a hymn of thanksgiving up to the ninth century, just as the *Te Deum* is used today.

Epistle and Gospel

At the present time there are, ordinarily, but two lections or readings from Holy Scripture — the Epistle and the Gospel. The latter is always a selection from the Gospels; the former is generally taken from one or another of the Epistles (hence the name), but not unfrequently from the Prophets or the Sapiential writings — Proverbs, the Canticle of Canticles, and Ecclesiasticus.

On certain days in Lent, and on the Wednesdays and Saturdays of the Ember seasons, there are two or more lections before the Gospel, each followed by a Gradual or Tract. This is a survival of the numerous lections read in ancient times and interspersed by the chanting of psalms.

The lections were formerly preceded by a request for silence. The deacon said in a loud voice: "*State cum silentio, audientes*

intenti — stand in silence and listen attentively."

Evidently the reading of Scripture was for the instruction of the people. Books were rare and expensive and as a consequence but few people could possess a copy of the Scriptures for private reading as today. Practically all that the people knew of Sacred Scripture was gathered from hearing it read and explained in the church. In order that all might hear and follow the reading intelligently, it was customary for the reader to mount an elevated reading desk — ambo — usually erected near the center of the church. Perhaps this was also an imitation of the Hebrew custom of reading the Scriptures from an elevated platform in the synagogue. The ambo generally had two entrances, one on either side. The sub-deacon ascended the steps nearest the altar and read the Epistle with his face toward the altar; the deacon ascended the steps on the opposite side with his face toward the people and read the Gospel. Later on there were frequently two ambos — one for the Epistle and one for the Gospel. The ambo continued to be used till

about the fourteenth century, when it was generally replaced by the modern pulpit. At Milan the Gospel is still sung from the ambo.

These lections, modeled upon the reading of the Law and the Prophets in the synagogue, form the most ancient changeable part of the Mass. They naturally fell into two groups — those proper for feasts of the Saints (*proprium sanctorum*) and those proper to the different seasons of the ecclesiastical year (*proprium de tempore*).

Introit and Judica me Deus

After the first three centuries the Church obtained some freedom of worship and was allowed to carry out her ceremonies in the grand basilicas instead of the dark chambers of the catacombs. From that time on the entrance of the bishop[1] for Mass became a solemn function. Either to render this ceremony more solemn and impressive, or to occupy the time which it required, the singing of an antiphonal psalm was introduced. Like the other antiphonal psalms, it also had an admixture of the responsory; *i.e.*, it had an

[1] In the early ages the bishop was the ordinary celebrant of the Holy Eucharist.

antiphon at the beginning and at the end. This psalm has been shortened until at present it consists of a single verse with the *Gloria Patri* and an antiphon. This is the Introit of the Mass; so-called because it was sung during the entrance (*introitus*) of the bishop to say Mass.

The next addition made to this part of the Mass forms a sort of public preparation consisting of a psalm (*Judica me, Deus*), a general confession of sins, and some ejaculatory verses taken from the Psalter.

The psalm, which is said by the celebrant and ministers alternately, never became a public chant. This is a sufficient indication of its late introduction into the liturgy. It was first made obligatory by Pius V. when he published a new edition of the Roman missal in the year 1570.

By referring to the Hebrew text we find that this psalm is a continuation of the preceding one, "*Quemadmodum desiderat cervus* — as the hart panteth after the fountain of water, etc." Taken together they express the great desire and the firm hope of the Jewish exiles at Babylon that they will one

day return to Jerusalem — to the Temple of God and His holy altar. This is clearly indicated by the antiphon, "I will go unto the altar of God; to God who makes joyful my youth."

Immediately after this psalm comes a public confession of sins. The Epistle of St. James and the Didache are witnesses that confession of sins is one of the oldest ceremonies of the Christian assemblies. The formula now used for this general confession at the beginning of Mass (also before Communion) has been in use, with slight variations, since the end of the eighth century.

This public confession is also made alternately by the priest and people (now represented by a server). The priest gives the example by confessing to God, to the Saints, and to the brethren assembled that he is a sinner, and begs the intercession of the Saints and the prayers of the faithful for remission of all his sins. The people pray for mercy according to the desire of the priest, and then confess in like manner that they too are sinners who need the intercession of the Saints and the prayers of the priest. The

priest accordingly implores God to grant them indulgence, remission, and absolution of all their sins.

Then follow some verses from the Psalter, repeated alternately by the priest and people (server). Two prayers are then recited by the priest in a low voice, as he goes up to the altar and kisses it where the relics are placed. The second prayer alludes to the ancient custom of celebrating the sacred Mysteries on the tombs of the martyrs. This custom was afterward made universal by placing the relics of some martyr in each altar.

In ancient times men erected altars of rough stone to offer the sacrifice of oxen and sheep. What spiritual progress from that day to the present time, when the altar worthy of God is the bones of His martyrs and the victim, not an ox or a sheep, but the only-begotten Son of God!

The Creed In the Roman liturgy the recitation of the Creed comes between the Gospel and the Offertory, as the conclusion of the Mass of the catechumens. In the ceremonies for baptism, the Creed, which has always formed an integral part, still retains

the more ancient and shorter form known as the Apostles' Creed. In the Mass we have the longer form known as the Niceno-Constantinopolitan Creed, because it was formulated by the council of Nice in the year 325 and received some additions at the council of Constantinople in the year 381.

According to Theodore the Reader, this formula of faith was introduced into the Mass by Peter the Fuller at Antioch in the year 471 and at Constantinople in the year 511 by the patriarch Timothy. Both Peter and Timothy became the most ardent adversaries of the council of Chalcedon, and it is probable that they introduced the singing of this formula, composed by earlier councils, as a protest against the council of Chalcedon.[1] In spite of this heretical origin, the custom soon spread and was not abolished when the Eastern Churches returned to the Catholic communion.

[1] The council of Chalcedon (451) condemned the heresy of Nestorius, who taught that in Christ there is but one nature, the divine and human natures being so intimately united that they were fused into one nature as it were. The council condemned this error and drew up a confession of faith which contained the following declaration: "We teach . . . one and the same Christ, Son, Lord, Only begotten, known in two natures without confusion."

In the West the custom is of much later origin — at least at Rome, where it was introduced only in the middle of the eleventh century. Berno, abbot of Reichenau, relates that the Emperor Henry II. succeeded in having the custom accepted by Pope Benedict VIII. (1012–1024). Some, however, think that the words of Berno simply mean that Henry succeeded in having the Creed solemnly chanted instead of being recited.

Coming between the Gospel and the Offertory,[1] the Creed forms an appropriate connecting link between the two great divisions of the Mass. Everything that has gone before — the prayers, the lections from the Prophets and Apostles, and finally the words of Jesus Christ Himself — prepares the mind for that act of faith: *Credo* — I believe. In its turn that act of faith is a most fitting preparation for what is to follow — the Sacrifice of the New Law, the great Mystery of faith.

[1] In the Greek liturgy the recitation of the Creed takes place after the dismissal of the catechumens, and belongs to the Mass of the faithful, as only the faithful were allowed to be present at the recitation of the Creed. It was taught to the catechumens only a short time before their baptism. In the West this discipline had disappeared before the Creed was introduced into the Mass.

Chapter Four — The Offertory

THE next part of the Mass begins with the *Dominus vobiscum* said immediately after the Credo (or Gospel, when the Credo is not said) and continues to the end of Mass. It is known as the Mass of the faithful — *Missa fidelium.* Both logically and historically the Consecration is the nucleus of this second part of the Mass; the center from which all the rest radiates. Keeping the Consecration as the central point, it will be noticed that there is a part which precedes it and another which follows it. The first is the Offertory; the second the Communion. Hence the Mass of the faithful is made up of three parts — the Offertory, the Consecration, and the Communion.

Mass of the Faithful

The question now arises, Why are there three, and just these three, parts in the Mass

of the faithful? Why have the Eucharistic banquets of the first Christian generations developed into an Offertory, a Consecration, and a Communion? Was it chance? Was it design? This question is important because it leads us directly to the idea of sacrifice. The idea of sacrifice has given this part of the Mass its particular form and structure, just as the idea of fraternal reunions for prayer and instruction gave to the Mass of the catechumens its peculiar characteristics. For this reason it is necessary to treat of sacrifice in general before considering this part of the Mass.

Christianity and Sacrifice

Christianity seemed to be placed in a singular position. As a religion it could not well be without a sacrifice; as Christianity it seemed impossible to have a sacrifice — a perpetual and daily sacrifice. As a religion it could not fall short in this respect, for all religions had their daily sacrifices; especially those two religions with which Christianity came in contact — Judaism and Greco-Roman paganism. Therefore, if Christianity was to hold its place among those religions with

which it came in contact, and even supersede them, it must have a sacrifice — a daily and perpetual sacrifice which would gather the faithful around an altar and satisfy that longing for an offering of adoration and expiation and communion with God which it found implanted in every human heart. Here was the difficulty for Christianity. The multiplication of imperfect sacrifices is to be expected, and their numerical renewal is a tacit admission of their imperfection and an attempt to remedy it. Therefore the multiplied sacrifices of the Jews and pagans were logical, but the multiplying of sacrifices would be absurd for Christians since Christianity had a perfect sacrifice in the Sacrifice of the Cross. This is referred to by St. Paul in his epistle to the Hebrews when he says that we have a high priest "who needeth not daily (as the other priests) to offer sacrifices first for his own sins and then for the people's; for this he did once in offering himself." (Hebr. vii: 27.)

This apparent contradiction finds its solution in the Eucharist, which is both a memorial and a renewal of that perfect Sacrifice of the

Cross. It is not a new sacrifice added to preceding, imperfect ones in an endeavor to complete them, but a perfect sacrifice ever renewed amongst men. In the Eucharist Christians have that daily sacrifice which they need as religious beings — a perpetual sacrifice which does not injure in the least that perfect Sacrifice from which Christianity took its rise and in which all Christianity is summed up. The Eucharist is, therefore, the sacrifice of the New Law. It is to Christians what the sacrifices of the Jews and pagans were to them. But in what a different manner! With what a new perfection! In his epistle to the Corinthians (1 Cor. x) St. Paul refers to the Eucharist as a sacrifice and puts it on the same level with the sacrifices of the Jews and pagans, not that it has no greater intrinsic value, but because it has the same nature; *i.e.*, the nature of a sacrifice. In all sacrifices there is a material and actual union with the victim and a moral union with the object to which that victim is consecrated — an imperfect union with God in the sacrifices of the Jews; an attempted union with false and lying gods in the sacri-

fices of the pagans; a perfect union with the true and living God in the Eucharist. The sacrificial character of the Eucharist is seen in the very words of its institution, where the Blood of Jesus Christ, shed on the Cross and offered to God in the Eucharist, is called the blood of the New Testament.

Two Opinions regarding Sacrifice

Mankind has never been without religion, and religion has never been without an altar, a sacrifice, and a priesthood. The Eucharist realizes, in the most perfect manner, the idea of sacrifice. This gives the Mass its apologetic value, because, just as Christianity realizes, in the best possible manner, the ideal of religion, so the Mass gives us the most ideal type of sacrifice.

To define sacrifice is no easy task. We find ourselves between two opposing schools — the one historical, the other idealistic. The one sees nothing but material facts, the other nothing but the ideal. The one is content to describe sacrifice as it was at its lowest ebb, and insists upon its poorest and crudest forms. The other would have sacrifice as it should be when the fulness of time had

come. The object, or at least the result, of the historical school is to render all sacrifice odious. Renan, a representative of this school, writes that sacrifice is the oldest and gravest of all errors and the most difficult to eradicate. According to his theory, primitive man believed that the best manner to appease the unknown forces that surrounded him was to win them over as he would win his fellow man, by offering gifts. Hence the inherent idea of sacrifice was that the gods were bad and self-seeking. The idealistic school has the appearance of deliberately ignoring facts in its attempt to follow the ideal. Both are exaggerated. We must not lose sight of the ideal, but at the same time we must not fear to face historical reality. Then we shall see that sacrifice was always a material fact with an ideal; in other words, it was always a symbolic fact.

The historical school goes back to the primitive days of mankind to seek the origin of sacrifice, and pretends to discover that it was inspired by the grossest ideas and the most vile sentiments. Why did mankind, in its infancy, offer to God the first fruits of the

earth and the flower of the flock? Because, as they say, man wished to give God something to eat, or at least to make Him a present and thus render Him propitious. This shows that man conceived God to be a human form, with human nature, or at least with human passions, and he approached this God through a vile sense of fear and self-interest.

We may readily admit that primitive man had but little idea of the Divinity, for even today, after such labor of intellect and such luminous revelations, we have no adequate idea of God. But even then there was a ray of truth. Those men thought of God as the greatest reality. It was an undeveloped, an almost unconscious idea, yet it was an idea of the Infinite. In his simplicity man approached this Infinite Being with such gifts as he thought would be acceptable. It was not through fear and self-interest alone that he made these offerings. Even grant that he had no other sentiments toward God than those which he had for his fellow man. In the worst ages of the human race man had not only enemies to placate and allies to gain; he had also his friends. So, even at its

lowest ebb, sacrifice was not only food given to an anthropomorphic divinity, or a present made to placate an unfriendly deity, it was also an affectionate gift of friendship for friendship.

Offertory
Communion
Consecration

The offering and the friendship or covenant — we might almost say the communion — are two points found in the most ancient sacrifices. Man feels the duty of giving something to God. He knows and feels that all belongs to God; but by recognizing this right over certain things in a special manner, by offering and consecrating them to Him, man feels more free in the use of the rest. This offering is therefore above and beyond any mere attempt to appease an outraged Divinity: it is also an acknowledgment of the supreme Being — an act of adoration. At other times it is an act of thanksgiving. God was good in making plentiful the harvest, and in the day of joy the husbandman will think of Him: for Him shall be the first fruits of the earth and the flower of the flock. Again, this offering is an outburst of affection; there come the days of love, the days

of fatherhood; the soul opens up to generosity, and the first act of generosity shall be for God. Under this offering made to God we can find a rich variety of sentiments.

All ancient sacrifices began with an offering and tended toward a union of friendship. The idea of a covenant between God and man is clearly seen in the Jewish sacrifices, and the banquet which terminated many of the pagan sacrifices expresses an attempted union with the Divinity. By offering the victim, man invites God to his table; by accepting the offering, God invites man to the table which has now become the table of God. The table has always been the sign of peace and the pledge of friendship. The idea of a covenant is also seen in the shedding of blood. Father Lagrange writes:

"Since, among the nomads of the desert, all social relations are derived from the unity of blood, no covenant is stable without a certain exchange of blood. The original idea was to drink the blood of one another. But this never actually happens. Instead of this, in all human alliances, the two contracting parties place their hands in a cup containing the blood of the victim. To covenant himself to God, man poured out the blood of the victim at the foot of

the altar. Here the blood of the victim takes the place of the blood of God and of man."

Hence, between the offering to God and the communion with God there necessarily intervenes the consecration and immolation of the victim. Consequently we have the grand drāma of a sacrifice developed to its fulness in three acts: the offering of the victim, its consecration and immolation, and the communion.

These are the three material acts of a sacrifice; but religion does not consist in them alone. It is the sentiments which accompany them, the spirit which pervades and animates them, that render these material acts religious and makes a sacrifice of what would otherwise be considered but a waste and a carnage. This spiritual element was least at the beginning, but never entirely lacking. The most crude, the most material human sacrifice had its note of spirituality.

This spiritual element appears evident for the first time in the sacrifice of Abraham, which God accepted, although materially incomplete. It was accepted because it had already brought out and expressed the full

submission of Abraham to the divine Will. The progress of sacrifice is traced throughout the whole of Jewish history by the increasing and intensifying of the interior sentiment with a proportionate decrease of the external and material element. In the name of God the prophets cry out, "*Misericordiam volo et non sacrificium* — I wish mercy and not sacrifice," and the psalmist sings, "Sacrifice to God is an afflicted spirit: a contrite and humble heart Thou wilt not despise, O Lord."

The spiritual element reached a climax in the Sacrifice of the Cross. "Sacrifice and oblation, thou wouldst not: holocausts for sin did not please thee. Then said I: behold I come. In the head of the book it is written of me: that I should do thy will, O God" (Hebr. x: 6, 7). This heroic obedience to the divine Will led Jesus to the Cross; and of an assassination on the part of enemies, of a pretended execution on the part of iniquitous judges, He made a sacrifice — *the Sacrifice* par excellence. In the Eucharistic renewal of this Sacrifice the material elements are reduced to a minimum — a little bread and a little wine.

Since the Mass is a sacrifice, and sacrifice an oblation, an immolatory consecration, and a communion, we can easily understand why the Mass should consist of an Offertory, a Consecration, and a Communion.

We shall leave to theologians to determine which of these three acts constitute the pure essence of sacrifice. We shall be content to know that all three are necessary for its integrity, because there is consecrated to God only that which has been offered to Him, and the consecration does not attain its proper end unless the faithful participate in the divine Victim.

The Offertory

The Offertory in the ancient Roman rite can be defined thus: The offering and preparation of the sacrificial elements by the ministers, accompanied by the singing of psalms. This ceremony was preceded and followed by a collective prayer, and concluded with the singing of the great Eucharistic prayer — the Preface.

In its present form the Offertory is disfigured at the beginning, and some additions have been made which destroy, to an extent,

its logical connection, but add to the richness of its symbolism.

Oremus The catechumens and penitents being excluded, the Mass of the faithful begins. The brethren are now gathered together as in a family circle; the celebrant salutes them with the words, "*Dominus vobiscum* — the Lord be with you" — and they reply, "And with thy spirit." After this response by the people the celebrant invites all to pray: "*Oremus* — let us pray." But, strange to say, that invitation is lost upon the air because no one prays. The people do not pray because their part in the collective prayers has long since disappeared. Neither does the celebrant pray. Has he forgotten the invitation just given? Did he, perhaps, make it in a moment of distraction? Perhaps some might say that he does pray because he continues to read from the missal after saying, "*Oremus.*" What he reads, however, is not a prayer, but a verse from a psalm — a psalm reduced to a minimum and anticipated; *i.e.*, said before it should be. Manifestly that "*oremus*" is the remnant of a prayer which we find in the more ancient

liturgies. From the Constitutions of the Apostles — the most ancient document of the Syriac Church — we see that the Mass of the faithful began with a litany formulated by the deacon. To each petition of this litany the people responded, "*Kyrie eleison.*" A triple *Kyrie eleison* after the Gospel is still preserved in the Ambrosian rite used at Milan. In the Roman rite this prayer was not a litany, but a collective prayer, or collect. Perhaps the collects after the Gospel on Good Friday are a remnant of this prayer. There is also a remnant of it in the Offertory of the requiem Masses. In these Masses, after saying *oremus*, the celebrant continues: "O Lord Jesus Christ, king of glory, deliver the souls of the faithful departed, from the pains of hell and from the deep lake: deliver them from the mouth of the lion, that tartarus may not receive them, and that they may not fall into darkness: but let the light-bearer St. Michael bring them into the holy light which Thou hast promised of old to Abraham and to his posterity. We offer Thee, O Lord, a sacrifice of praise and prayers; accept them in behalf of the souls we com-

memorate this day; let them pass from death to life which Thou didst promise of old to Abraham and his posterity."

Offering and Preparation

In the Roman liturgy this prayer was followed by an offering of bread, wine, oil, incense, fruits, etc. This offering soon disappeared from other liturgies, but continued in the Roman up to the ninth century. The offering was made by clergy and laity alike. The priests, bishops, and even the Pope made an offering of bread and wine. We find a relic of this in the Mass for the consecration of a bishop. The newly consecrated bishop makes an offering of two lighted candles, two loaves of bread, and two little kegs of wine. The *Liber Pontificalis* gives us a description of the offering as it was performed in the Papal Mass. The Pope, assisted by the bishops and priests, received the offering of the bread; the archdeacon, assisted by the other deacons, received the wine. This division was maintained throughout the whole ceremony — the wine being under the special care of the deacons during the whole time of Mass.

During this ceremony, which was neces-

sarily long, it was customary to sing a responsory psalm. This custom was first introduced at Carthage in the time of St. Augustine. He wrote a work — *contra Hilarium* — to defend this practice which had been introduced there. He tells us in this work that psalms were sung before the oblation and while the oblata were distributed to the people. This psalm, sung during the offering, was gradually shortened until today we have but a single verse taken from the psalm. These two relics — the *oremus* and this verse from a psalm — have made common cause and common society. The verse coming together with the *oremus* seems to be united to it, but in reality they are simply placed in juxtaposition and have no other connection.

When the offering is finished, the archdeacon selects the loaves which are to serve for the Communion of the laity and arranges them upon the altar with a chalice of wine for the same purpose. He then arranges the two loaves and the wine offered by the Pope. This is to serve for the Communion of the clergy. Into this wine offered by the Pope the archdeacon pours a little of that

offered by the bishops, priests, deacons, and laity. Finally he adds a small quantity of water. The custom of mixing water with the wine to be consecrated is mentioned by St. Justin Martyr. It naturally reminds us of the Blood and water which flowed from the pierced side of our Divine Redeemer. There is also another reason for this custom. St. Cyprian says that the water represents the faithful who are united to Christ, symbolized by the wine. The inferior element united to the superior represents mankind united to the perfect and divine man — Jesus Christ. We find this symbolism in the secret prayer said by the priest as he pours the water into the chalice.

The Secret Prayers

In former times the offering and preparation of the bread and wine was a silent scene on the part of the celebrant and ministers, and the celebrant did not even stand at the altar. Later on, prayers were introduced to be said by the celebrant in a low voice. These prayers, introduced in comparatively recent times, are five in number: *Suscipe sancte Pater*, at the offering of the host; *Deus qui humanae sub-*

stantiae, at the mixing of the wine and water; *Offerimus tibi Domine,* for the offering of the chalice; *In spiritu humilitatis,* to obtain those internal dispositions without which sacrifice is of no avail; *Veni Sanctificator,* to invoke the Holy Ghost upon the gifts already prepared and offered to God. To these five prayers is added the *Lavabo,* said by the celebrant while washing his hands immediately after finishing the other prayers.

In their significance these prayers are similar to those said by Greek priests at the *prothesis* (side table) before Mass. They form a sort of preparation for the sacrifice. The first expresses the intention for which the sacrifice is offered: "Accept, O holy Father, almighty and eternal God, this unspotted host which I, Thy unworthy servant, offer to Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians both living and dead that it may avail both them and me unto life everlasting. Amen." Dom Cabrol assigns this prayer to the ninth century. The second prayer ex-

presses the symbolism already referred to: "O God, who in creating human nature hast wonderfully dignified it, and still more wonderfully reformed it, grant that by the mystery of this wine and water we may become partakers of His divine nature, who vouchsafed to become partakers of our human nature; namely, Jesus Christ, our Lord, Thy Son, who with Thee in the unity of the Holy Ghost livest and reignest God world without end. Amen." In other words: As this water is united with the wine and transformed into its substance, so also may our poor, miserable human nature be transformed and united to that of the God-Man Jesus Christ.

The priest then offers the chalice with the prayer: "We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that in the sight of Thy divine majesty, it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen." The terms of this prayer are taken from the most ancient sacrifices in which man caused the smoke of burning victims to ascend toward heaven, that the savor might be acceptable to God. As if to correct the crude-

ness of a phrase which takes us back to the remotest period of sacrifice, we have another prayer which is all intent upon the interior dispositions of humility and sorrow which should accompany the sacrifice that it may be pleasing to God. "In the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord, and grant that the sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God. Come, O sanctifier, almighty, eternal God, and bless this sacrifice prepared to Thy holy name."

These prayers, which have been added to the liturgy, compensate in a manner for the prayer and the psalm which have disappeared. They also form a safe guide for the symbolism of the liturgy. It is a pity, therefore, that they should be absolutely useless for the greater portion of the people.

Offertory in Eastern Liturgies

In the Oriental liturgies the sacred species are prepared before Mass at a side table called *prothesis*, and at this part of the Mass they are brought to the altar in solemn procession accompanied by the singing of the

Keroubicon[1] — a hymn resembling our preface. The preparation of the species has become a sort of preparatory Mass and the procession of the *oblata* one of the most important ceremonies of the Greek liturgy. After this procession, or Great Entrance as it is called, the kiss of peace, the recitation of the Creed and of the diptyes[2] take place. During these ceremonies the priest formerly prayed as he wished, but now there are set prayers.

The Gallican[3] and Mozarabic[3] liturgies agree with those of the East in this point. The Ambrosian[3] rite also resembled the Eastern liturgies in this respect, but through Roman influence it has changed so that the species are now prepared at the altar and the

[1] "Let us, the cherubim mystically representing, and unto the Life-giving Trinity the thrice-holy chant intoning, all cares terrestrial now lay aside, that we may raise on high the King of all, like conqueror on shield and spears, by the Angelic Hosts invisibly upborne." — Translation by Hapgood.

[2] See below, p. 144.

[3] The Gallican rite was used in Gaul from the earliest times until about the middle of the eighth century. It is now imperfectly represented by the Ambrosian rite used at Milan. The Mozarabic rite was used in Spain, and is still used in five churches in Toledo and in the Chapel of Corpus Christi. *Cf.* Catholic Encyclopedia; also see below, p. 172.

offerings of the people are still continued in the peculiar ceremony known as the *Vecchioni*[1] (old men). The procession of the *oblata* is described at length in the ancient Gallican books, and is still mentioned in the Ambrosian Mass, but there is no longer any procession in this rite.

The custom of preparing the species for Consecration before Mass has passed from the Mozarabic liturgy to the Dominican Fathers, who still follow this usage. A person seeing a Dominican Father say Mass will be surprised to see that he begins by putting wine and water into the chalice and arranging it for Consecration.

Lavabo and Orate Fratres

Returning to the description of the papal Mass, we find the pontiff still at a distance from the altar. The archdeacon has finished arranging the bread and wine upon the altar and gives a signal to the Pope, who now

[1] At the cathedral of Milan ten old men (vecchioni) and ten old women are supported by the cathedral chapter. They wear a special costume and belong to the Scuola di S. Ambrogio. After the offering of the host and chalice these old men and women bring offerings of bread and wine to the choir steps and give them to the clergy. *Cf.* Cath. Encyc., art. "Ambrosian Liturgy."

washes his hands and comes to the altar. The washing of the hands is mentioned in one of the most ancient documents of the Eastern Church — the Constitutions of the Apostles. In explaining this ceremony St. Cyril of Jerusalem mentions the symbolic meaning as expressed by the verse from Psalm xxv: "I will wash my hands among the innocent, etc." Perhaps in his time the psalm was sung. It is now recited secretly.

The real sacrifice, the priestly function, is now beginning, and it is necessary that the priest be pure in every respect. As a sign of this purity he washes his hands. St. Cyril of Jerusalem says: "Since the hands are a symbol of action, by washing them, it is evident, we represent the purity and blamelessness of our conduct." This was recognized by the pagans, for we find the following carved over a font: "The pure are pleasing to the gods. Come in pure raiment, and with pure hands partake of the waters of the font."

After washing his hands, the celebrant invites the people to pray: "*Orate, fratres* —

Pray, brethren, that my sacrifice and yours may be pleasing to God the Father Almighty." This is a true and complete invitatory, and the people obeyed the injunction, following the lead of the deacon, as in the collects at the beginning of Mass. As usual with the collective prayers, the people's part has disappeared, and there remains but the conclusion[1] — the *secreta* — to be said by the priest, but at the present it is said secretly — hence the name.

This prayer clearly asserts the collective character of the Christian sacrifice. It is not the priest alone who offers it, but the Church — the clergy and people, or rather it is mankind that offers it. In its adult age mankind still offers to God what it was accustomed to offer in its infancy. It offers the gifts which came from God, but it offers the very best that it has received from Him — Jesus Christ. Believing and hoping in Jesus Christ, mankind offers itself in offering Him, because in Him humanity is ever united with the Divine Word. Bossuet says: "The

[1] The prayer, "Suscipiat Dominus sacrificium, etc.," is a late addition.

Church which offers the bread and wine to be made the Body and Blood of Christ, and then offers this Body and Blood, does so in order to make a third oblation in which she herself is offered to God. The priest begins this oblation by offering himself with the victim after the example of Jesus Christ, who was both priest and victim. In the Old Law the priest placed his hands upon the victim to signify a desire to be united to it, and with it offered to God. The priest expresses this same desire by extending his hands over the gifts which are about to be consecrated.[1] The people join in this same desire, and in the name of all the priest says, 'We pray Thee, O Lord, to receive this oblation of our service and the service of Thy whole family.' From these words we learn that we are to offer not only our gifts, but ourselves also. Besides the bread and wine which was once offered by the faithful, we must offer the life which that bread and wine nourishes. The Fathers of the Church have always observed that bread and wine, made from many grains of wheat and many

[1] *Cf.* Appendix i, p. 261.

single grapes, are a figure of the faithful united in one social organism to be offered to God. This is what St. Augustine means when he says that the whole Church is an eternal sacrifice to the Holy Trinity."

The Preface

Having finished the prayers, or collects over the oblata, the celebrant begins a dialogue with the people. This has come to be a solemn chant ending with an acclamation to God thrice-holy. This is one of the most solemn parts of the Mass, concluding all that has gone before and opening up what is to follow. It is the great Eucharistic prayer which follows the litanies and collects. It is one of the most ancient prayers of the liturgy and is thus beautifully described in the Constitutions of the Apostles:

"Let the bishop put on his shining garment and stand at the altar and make the sign of the cross on his forehead with his hand and say: The grace of Almighty God, the love of our Lord Jesus Christ and the communication of the Holy Ghost be with you all.

"Let all with one voice say: — And with thy spirit.

"The bishop: — Lift up your mind.

"All the people: — We lift it up unto the Lord.

"The bishop: — Let us give thanks to the Lord.
"All the people: — It is meet and right to do so.
"Then let the bishop say: It is very meet and right before all things to sing a hymn to Thee, who art the true God, who art before all things."

Then leaving the inaccessible majesty of God, the prayer continues by passing in review all His benefits toward mankind. It enumerates all the wonders of nature and grace; calls to mind all the grand figures of the Old Law, and concludes by returning to that mysterious sanctuary where the Divinity reposes in the midst of celestial spirits, and where the Cherubim and Seraphim cease not their hymn of glory and praise to the thrice-holy God. The people then join their voices to these angelic choirs and sing, "Holy, Holy, Holy, Lord God of hosts."

Variety of Form Unity of Concept

There has been a wonderful tenacity of usage from that time (the fourth century) until the present day.

In the East each Church has its own preface which it uses throughout the entire year unchanged. In the Western Church we have different prefaces for the various seasons and solemnities of the

year. This variety was once very great. Neale informs us that over two hundred and forty prefaces are still extant. Today we have but eleven. The Church was not content to return thanks to God for the gift of Jesus Christ, already made and ever renewed in the Eucharist. This she does in the preface for ferial days, but on feast days she gives thanks to God for the special benefits recalled to mind by the occurring feasts. Thus at Christmas the preface recalls to mind that by the mystery of the Incarnate Word the divine Majesty bursts upon our inward vision with a new light so that, knowing what God has visibly wrought for us, we may be brought to a love of things invisible. During Lent the preface is a eulogy on fasting, which represses the evil passions and elevates the spirit: a source of virtue and of merit.

The Preface is a true hymn of thanksgiving. The invitatory indicates this: "Let us give thanks to the Lord our God."

This is the reason why the Preface is not restricted to the Mass alone, but is also used for solemn consecrations and benedictions.

The Trisagion [1]

It was also a spirit of thanksgiving that inspired those final acclamations — "*Sanctus, sanctus, sanctus Dominus Deus sabaoth:* Holy, Holy, Holy, Lord God of hosts! Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest."

In his celebrated vision the prophet Isaias saw before the throne of the Eternal two Seraphim — two flaming spirits — who never cease to cry out: "Holy, Holy, Holy, Lord God of hosts; the whole earth is full of His glory." What else should the Church do but repeat on earth and throughout the ages that hymn which resounds in heaven for all eternity? But from God the Father and from the revelations of the Old Testament the mind of the Church naturally turns to Jesus Christ and to the revelations of the New Testament. Jesus is about to return, in-

[1] The term trisagion (thrice-holy) is frequently used to denote the acclamation at the end of the Preface. More properly it is used for the doxology ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς. Holy God, holy Strong One, holy Immortal One have mercy upon us. In the Roman rite this is used only on Good Friday.

visibly but gloriously, into the midst of His faithful. Should they not go out in spirit to meet Him? And in going out to meet Him what would be more acceptable to Him than those acclamations which so pleased Him as they arose from the multitude on the day of His triumphal entry into Jerusalem? On that day the jubilant shouts rang out: "Hosanna in excelsis; thrice hail! Blessed is He who comes in the name of the Lord." Today the faithful renew those joyful acclaims. Hail to Christ, who is about to appear in their midst. It seems that these acclamations mystically announce His arrival. When a great crowd is assembled in expectation of some eminent personage, and a shout arises, all instinctively look for the one expected. So these acclamations at the end of the Preface announce that Christ is even now approaching.

Spirit of the Eucharist

The Preface, placed here at the threshold of the most sacred part of the Mass, is fitted, as no other prayer, to show us its true nature. Being a hymn of thanksgiving, it affirms once more the Eucharistic character of the Chris-

tian sacrifice, and this in turn is a most sure sign of its divine perfection. We have already seen how the most ancient sacrifices were pervaded by a sense of fear that supplicates; a sense of interest that asks everything for self. We can now see how the Christian sacrifice marks the acme of perfection, how it stands immeasurably above those sacrifices around which incredulity willingly lingered and grew almost fantastic.

In the Christian sacrifice the material element is reduced to a pure and transparent symbolism. Not a drop of blood is shed; not a cry of pain is heard. The sentiments which pervade it are those of gratitude, thanksgiving, and love. Interest seeks for self, but love returns thanks; interest is closed up in self, but love cries out to God, "Truly meet and just, right and salutary that we always and in all places give thanks to Thee."

God is the great daily benefactor of mankind; He is also the victim of the basest ingratitude. To this ingratitude of man is opposed the grateful voice of the Church, daily rising toward heaven in a joyful hymn

of thanksgiving for all the benefits bestowed upon mankind.

The Mass is a moment of joy in the religious life of man. It is the rainbow which recalls the tempest, but announces the sweet calm which follows. It is a union of the Christian heart with the spiritual joy of the Church as she sends up to heaven that festive and triumphal shout — Holy, Holy, Holy, Lord God of hosts.

Chapter Five — The Canon of the Mass

WE have now arrived at the most solemn act of the sacred drama. The Mass of the catechumens being finished, the faithful alone remain together. A common prayer is said, — a prayer which has disappeared, leaving only a trace of its former self in the one word *Oremus* — let us pray. The deacon then receives the offerings of the people and arranges the bread and wine upon the altar while the people sing a psalm, the Offertory. Everything being prepared, the celebrant washes his hands in sign of a purified conscience and comes to the altar to offer the great sacrifice of the New Law. It begins with a collective prayer — the *secreta.* The celebrant invites all to pray—*Orate, fratres:* pray, brethren — and the people follow in prayer, as described elsewhere.[1] After this

[1] Page 85.

collective prayer the celebrant begins the great Eucharistic prayer — the Preface — which concludes with the joyful shouts of the people — *Sanctus, sanctus, sanctus,* etc. When the last notes of this triumphal hymn have died away, the priest begins the most important, the most sacred portion of the Mass — the Consecration. In the Latin Church this part of the Mass has received the name "Canon." In the Eastern Churches this part of the Mass, together with the Preface, is known as the "Anaphora." In early times it was known by many different names — the Prayer, the Oration, the Secret, and the Action. We still have this last name preserved in the Roman missal in the heading of the prayer "*Communicantes.*" [1]

[1] In the missal the prayer Communicantes is headed "Infra Actionem." For some of the greater feasts this prayer has some slight modifications. This modified form is placed immediately after the preface for those feasts with the words "Infra Actionem," meaning that this prayer is to be said at its proper place in the Canon, or Action as it is here called, instead of the common form found there. The words "Infra actionem" have been taken over from here into the Canon itself to head the Communicantes. In the Sacramentarium Gelasianum these words are not found in the Canon, but over the special Communicantes only.

Features of the Canon

The Canon extends from the *Sanctus* which precedes it to the *Pater Noster* which concludes it. Two main features characterize this part of the Mass — it is silent and practically unchangeable. During the Canon the priest prays in silence as if treating alone with God concerning the great interests of mankind. He is another Moses alone with God on the mountain. This custom of saying the prayers of the Canon silently is not primitive. In the beginning the Canon was recited aloud so that the people could hear and follow intelligently.

Although the Canon was recited aloud, it was never sung or chanted. When the churches became larger and more imposing structures, a simple recital of the prayers could not be heard by all, and as a consequence the custom of saying them secretly spread rapidly, and became universal soon after the language of the Mass ceased to be understood by the people. John Moschus (about 650) relates a legend to account for the fact that this part of the Mass is said in silence. Hence the practise must have arisen

some considerable time before his day. At the ordination of a priest we still hear the Canon recited aloud by the bishop and the newly ordained priest. This gives us a living picture of this part of the Mass as it was said in ancient times; replete with love and fervor because of the open communion of prayers. Today it is more solemn, because of the sacred silence of everything human.

The second feature of the Canon is its unchangeability. In the East the liturgy has a tendency to remain the same through the whole year. The Western liturgies, on the other hand, have come to be different almost every day. This variety and changeability, however, affects the Canon but very little; in fact it does not at all affect that part of the Canon which we have reasons to believe the most ancient and the most sacred — the prayers from the *Quam oblationem* to the *Pater Noster*. The two prayers, *Communicantes* and *Hanc igitur*, which precede the Consecration, have slight variations for some of the greater solemnities of the year. Nevertheless this is the most fixed and unchangeable part of the Mass and on this account has

been called the *Canon*. The word "canon" (a measure) soon came to mean "rule" in general, and in particular it meant a rule or list of things. Thus, for example, we have a canon of Sacred Scripture; *i.e.*, a list of all the books that belong to Sacred Scripture. Likewise we have a canon of prayers to be said at Mass, but since the other parts of the Mass vary according to the different feasts and seasons of the year, the name "canon" has been restricted to this part in an especial manner.

The Preface and the Canon

Any one who hears those two wonderful creations, the Oratorio of the Resurrection and the Oratorio of the Nativity by Lorenzo Perosi, will immediately notice the contrast. The Resurrection is the bold music of triumph; the Nativity is an idyllic. In the former we hear the brass instruments with their vigorous and powerful harmonies; in the latter the stringed instruments with their sweet and soothing melody. In the Resurrection the tones are all brought out in their manly fulness; in the Nativity they are whispered in the ear.

There is a similar contrast between the Preface and the Canon of the Mass. The Preface is a hymn of human gratitude to God, and the sacred harmonies which accompany it are strong and vigorous like those of a triumphal march. The prayers of the Canon are fine and delicate, and singing would destroy their grand simplicity. They are prayers to be murmured, not chanted.

Structure of the Canon

The Consecration divides the Canon of the Mass into two almost equal parts. Before the Consecration there are five prayers named from their opening words: *Te igitur, Memento, Communicantes, Hanc igitur,* and *Quam oblationem.* After it there are likewise five prayers: *Unde et memores, Supra quae, Supplices, Memento* of the dead, and the *Nobis quoque* with which the priest momentarily breaks his long silence as if he would announce the approaching conclusion of the Canon. Some count as a distinct prayer an appendix [1] to the *Nobis quoque* which serves as a connecting link between it and the *Pater Noster.*

[1] "*Per quem haec omnia.*"

Later on we shall see that these ten prayers can be so grouped not only because of their position relative to the Consecration, but also on account of the ideas which they contain, and perhaps even because of their historical origin.

Te Igitur After the Preface the priest remains, as it were, alone with God on the mountain. His soul being filled with a remembrance of divine benefits for which there is no sufficient gratitude, he invokes that most compassionate Father — *clementissime Pater*. "Through Jesus Christ thy Son our Lord we humbly pray and beseech Thee." The priest prays in the plural; not for himself alone, but in the name of the people who at one time recited this prayer with him. "We pray and beseech Thee, most merciful Father, through Jesus Christ thy Son our Lord, that Thou wouldst vouchsafe to accept and bless these gifts, these presents, this holy and unspotted sacrifice which we offer to Thee, in the first place, for Thy Holy Catholic Church, to which vouchsafe to grant peace; and also to preserve, unite, and govern it throughout the world, together with Thy

servant our Pope (the name of the reigning pontiff is here mentioned) and our bishop (here mentioned) and all the orthodox and all those who profess the Catholic and Apostolic faith."

This prayer begins a series of personal recommendations which is continued in the next prayer, *Memento etiam.* "Remember also, O Lord, thy servants, men and women, etc." The prayer here descends from a commemoration of the dignitaries of the Church to private persons.

For a long time not only the dignitaries of the Church, but also those of the state were remembered in this prayer. This is a very ancient custom, going back at least to the time of St. Clement of Rome, when the faithful of the Eternal City were accustomed to pray: "To our rulers; to those who govern upon earth, Thou, O Lord who hast given them power, grant them also health, peace, concord, and stability that they may exercise without hindrance that power which Thou hast confided to them." This custom continued up to the sixteenth century, when so many of the temporal

rulers broke away from the Church. In Austria, by a special permission, the Emperor is mentioned at this place in the Mass.

Formerly the enumeration of ecclesiastical authorities was very long. Duchesne writes: "Without doubt the names of the four patriarchs of the East (Antioch, Alexandria, Jerusalem, and Constantinople) and perhaps certain primates of the West were mentioned after the Roman Pontiff."

To aid the memory of the celebrating priest, these names were frequently written down in a book or folder called *diptyc*. If a bishop, primate or patriarch broke the bonds of union with the Roman Pontiff, his name was canceled from the list, and he was no longer remembered in the Mystery of unity and love.

The Memento

As already noted the second prayer of the Canon continues these personal recommendations: "Remember, O Lord, thy servants, male and female, N.N. and all here present, whose faith is known to thee, and whose devotion is manifest: for whom we offer, or who offer to Thee, this sacrifice of praise, for themselves and for

all belonging to them, for the redemption of their souls, for the hope of their salvation and safety, and who render their vows to Thee, the Eternal, Living, and True God."

At the place marked N.N. the names of those who were to be especially remembered in the holy Sacrifice were read aloud from the diptyes. This was usually done by the deacon standing on the altar steps or on the ambo. In the West this custom probably lasted until the eleventh century; in the East up to the fourteenth. It is still followed in the Mozarabic rite.

The *Memento* is a prayer in which we find a minute insistence — but an insistence which is not inspired by a mean concept of God as though all these particulars were necessary to Him. It is an insistence born of a broad sense of fraternal love, and these explanations are necessary for our own satisfaction. It is a formula of pure human charity, just as the Preface is one of noble and divine charity. The latter part of the *Te igitur*, the *Memento*, and the *Communicantes* constitute what is known as the recitation of the diptyes.

Communicantes

In order to strengthen their prayers, both priest and people feel the necessity of uniting them to the prayers of the Saints. It is the Christian family that prays, and this family should not neglect its first-born — its most valiant champions — the martyrs. Hence without any interruption the Canon continues: "Communicating with, and venerating the memory of the ever-glorious Virgin Mary Mother of God, our Lord Jesus Christ, as also of Thy blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints, by whose merits and prayers grant that we may be aided in everything, and fortified by thy help: through the same Christ our Lord."

In the list of Apostles we find the name of St. Paul mentioned with that of St. Peter because in Roman tradition these two names are inseparable. After the Apostles we find the names of those popes and

martyrs who were especially venerated at Rome. In the long-disputed question regarding the order of succession of the first popes after St. Peter, the Canon follows the most probable order — Linus, Cletus, Clement. Then, after a chronological break, there is added the name of Pope Sixtus (257–258), the glorious companion in death of the deacon Lawrence. In the order of time Cornelius (251–253) and St. Cyprian should come before Sixtus. Chrysogonus, John and Paul, Cosmas and Damian are names familiar to all who know and love the Eternal City. Those who have been in Rome even for a short time know the temple of St. Chrysogonus on the present "*via Arcnula.*" What traveler in the capital of Christendom has not made a visit to the basilica which was once the house of St. John and Paul, where the sons of St. Paul of the Cross now lead a life of fervent prayer and rigorous penance? In glancing over the ruins of the Forum, who has not noticed the still half-pagan façade of Sts. Cosmas and Damian? Rome venerates all the martyrs, but inscribes only her own upon her roll of honor — the Canon. As

pagan Rome zealously and proudly preserved the names of her victorious generals, so Christian Rome preserves the names of those who stood forth triumphant in the defense of their faith.

For a long time the *Communicantes* varied according to the feast or the season of the ecclesiastical year, and even today there are some slight variations for the greater solemnities of the year — Christmas, Easter, Ascension, and Pentecost.

Hanc igitur and Quam Oblationem

Having commemorated the Saints and implored their assistance, the Canon continues: "We therefore beseech Thee, O Lord, graciously to accept this oblation of our service as also of Thy whole family." Formerly this prayer ended here, or rather it formed one prayer with the *Quam oblationem.* St. Gregory the Great added the words: "Dispose our days in Thy peace, preserve us from eternal damnation, and count us in the number of Thine elect, through Christ our Lord. Amen."

"Dispose our days in peace!" It was the end of the sixth century and the beginning

of the seventh. Italy was invaded by the Lombards — still barbarians, still pagans. The pious Theodolinda (a glorious name in the annals of Christian womanhood) had not yet converted to God the first-fruits of her nation. The very existence of Rome was threatened by these barbarians. St. Gregory, being a true Roman, beheld with sadness and dismay the threatened destruction of Latin civilization. It seemed to him that the world itself would not survive it. How natural, then, was this invocation for peace! When once introduced into the liturgy, it became a permanent addition because it is ever opportune. War hangs over mankind as a perpetual menace. When it is not between nation and nation, it is between class and class of the same nation, and so Christians daily invoke peace — the true peace which comes from God. "Dispose our days in Thy peace."

At Easter and Pentecost the *Hanc igitur* has a special memento for the newly baptized. "Accept this oblation which we offer Thee also for those whom Thou hast deigned to regenerate with water and with the Spirit,

giving them pardon of their sins." Formerly the names of the candidates for baptism were mentioned in this prayer on the days of the scrutiny,[1] while their sponsors were mentioned in the *Memento*. Similar additions were made to this prayer in the Mass of ordination. This proves that the *Hanc igitur* belongs in part to the recitation of the diptyes and in part to the *Quam oblationem* — in fact the *Hanc igitur* and the *Quam oblationem* formed but one prayer in the fifth century, as we learn from the *de Sacramentis* of pseudo-Ambrose. Forgetting the faithful and concentrating itself upon the victim, the Canon continues: "Which oblation do Thou, O God, vouchsafe in all respects to render blessed, approved, ratified, reasonable, and acceptable; that it may be made for us the body and blood of Thy most beloved Son Jesus Christ our Lord."

Quam Oblationem

This prayer is an invocation for the accom-

[1] At Rome and elsewhere the preparation for baptism consisted of a series of instructions and religious exercises held during Lent. The meetings for this purpose were called "scrutinies." The catechetical instructions of St. Cyril of Jerusalem give us an idea of the nature of these instructions. — *Cf.* Duchesne, "Christian Worship."

plishment of the Eucharistic mystery. May God who has once given Jesus Christ to mankind still continue to give Him to us in this Mystery of love!

De Sacramentis of pseudo-Ambrose — a document written about the year 400 — gives us three of the designations used in this prayer and shows its fusion with the preceding prayer. It reads thus: "*Fac nobis hanc oblationem ascriptam, rationabilem, acceptabilem quod est figura corporis et sanguinis Jesu Christi qui pridie quam pateretur, etc.* Grant that this oblation may be *approved*, *reasonable*, and *acceptable*, which is a figure of the body and blood of Jesus Christ who the day before He suffered, etc."

To sum up: That part of the Canon which precedes the Consecration consists of two parts: (1) the recitation of the diptyes, which has been divided into three prayers — *Te igitur*, *Memento*, and *Communicantes;* (2) an invocation for the Eucharistic transformation, which has been divided into two prayers — *Hanc igitur* and *Quam oblationem.*

This division is of great historical importance, as will appear later on.

Consecration

Since we have already studied the words of Consecration in a former chapter, we may pass over this part of the Canon with only a few observations on the words which precede the formula which Jesus pronounced over the bread and the wine at the Last Supper. Before coming to these words in the Mass, the priest recalls to mind all the circumstances which accompanied that first Consecration. "Who the night before He suffered, took bread into His holy and venerable hands, and with eyes lifted up toward heaven, unto Thee, O God, His Father Almighty, giving thanks to Thee did bless, break and give to His disciples, saying, 'Take and eat ye all of this.'"

Before the consecration of the chalice: "In like manner, after supper, taking also this excellent chalice into His holy and venerable hands, and giving thanks to Thee He blessed, and gave to His disciples, saying, 'Take and drink ye all of it.'"

The only thing to be noted in these narrations is the designation of the night of the Last Supper. In the Roman liturgy it is called "the night before He suffered: *pridie*

quam pateretur." In all the Eastern liturgies it is called the "night of the betrayal: *in qua nocte tradebatur.*"

The Gallican liturgy, imperfectly represented by the Ambrosian and Mozarabic rites, agrees with the Roman liturgy in this respect. This fact has proved a great difficulty for those who maintain the Eastern origin of the Gallican liturgy.

The words of Jesus — "This is My Body," "This is the chalice of My Blood" — which follow this short narrative, are regarded by all Catholic theologians as the words which effect the Consecration. Hence this is the most solemn moment of the Mass and the ringing of the bell reminds the people to bow down in adoration before the presence of God. As soon as the words of Consecration have been pronounced, the Host and then the chalice are elevated that all the people may see and adore their Eucharistic God.

Prior to the thirteenth century the only elevation was at the words "*Omnis honor et gloria,*" where we still have a slight elevation of the Host and chalice together. Cardinal Bona says that it is impossible to determine

whether the sacred Species were ever elevated at these words any higher than at present. The Elevation after Consecration is generally believed to be a protest against the heresy of Berengarius, who denied the doctrine of Transubstantiation. Father Thurston, S.J., holds that it was intended as a protest against the doctrine of Peter Manducator and Peter Cantor, who taught that the consecration of the bread is not effected until the words of consecration have been pronounced over the bread and wine both. To protest against this doctrine the Host was elevated for adoration immediately after the words of consecration had been pronounced over the bread. This opinion will also explain a custom which was followed for a long time after the introduction of the Elevation and which is still followed by the Carthusians; *viz.*, the custom of elevating the Host only. No one denied that transubstantiation is accomplished after the formula for the chalice had been pronounced, consequently there was not the same reason for elevating the chalice.

In the Greek liturgy there is an elevation immediately after the *anamnesis* (a prayer

corresponding to our *Unde et memores*). Immediately after this prayer the priest crosses his arms, holding the chalice in one hand and the paten with the Host in the other, and thus elevates both at the same time, saying, "Thine own, of Thine own, we offer unto Thee, in behalf of all and for all." Just before Communion there is another elevation which corresponds in a manner to the *Agnus Dei* which we say while holding the Host up to view just before distributing Communion. The priest elevates the consecrated bread, saying, "Holy things unto the holy." The people respond: "One only is Holy; One only is Lord Jesus Christ in the glory of God the Father. Amen."

These elevations, however, cannot be compared to ours since they are not made in order that the people may behold the consecrated Species and adore the Real Presence. This is certain from the fact that the rubrics direct that the curtain be drawn across the Royal Doors [1] at these parts of the Mass, thus completely cutting off the altar from the view of the people.

[1] See illustration and note on opposite page.

ICONOSTASIS

(Image Stand)

In Greek churches the sanctuary is separated from the rest of the church by the Iconostasis (image screen), which takes the place of our railing. Three doors give access to the sanctuary. The central door is called the Royal Gate or Holy Door. The door to the right as one faces the altar is called the South Gate and the one on the left the North Gate. These doors are so named because the altar is supposed to be in the East end of the church. At various times during the Mass a curtain is drawn across the inside of the Holy Door, thus completely shutting off the altar from the view of the people. *Cf.* Catholic Encyc., art. "Iconostasis."

The words *mysterium fidei* in the formula for the consecration of the chalice perhaps owe their origin to a similar custom. The curtain being drawn hid the altar from view during the Consecration, but immediately after it was withdrawn and the deacon would announce the accomplished Mystery: "*Ecce mysterium fidei*," or simply "*mysterium fidei*."

Unde et Memores

The five prayers which follow the Consecration naturally fall into two groups. The first and most important comprises the three prayers *Unde et memores*, *Supra quae*, and *Supplices*. The second group, containing the two prayers *Memento* of the dead and *Nobis quoque*, is similar to that coming before the Consecration and known as the recitation of the diptycs.

The prayer *Unde et memores* has an equivalent in the Greek *anamnesis* (memorial). The opening words give us the concept of the whole prayer. The formula for the consecration of the chalice is immediately followed by the words of Christ to the Apostles: "As often as ye shall do these things, ye shall do them in remembrance of Me." Taking up this thought the next prayer con-

tinues: "Wherefore, O Lord, we Thy servants, and likewise Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son, together with His Resurrection from the grave, and also His glorious Ascension into heaven, offer unto Thy excellent Majesty, of Thy gifts and presents, a pure Victim, a holy Victim, an immaculate Victim; the holy bread of eternal life, and the chalice of everlasting salvation."

This is a plain and simple prayer free from all difficulty, and thus differs from the two following prayers which have occasioned many exegetical and theological disputes.

Supra Quae and Supplices

The prayers *Supra quae* and *Supplices* in reality form but one prayer, corresponding to the celebrated Greek *epiclesis*, just as the *Unde et memores* corresponds to the Greek *anamnesis*.

The first prayer of this Roman *epiclesis* is as follows: "Upon which (the gifts) do Thou vouchsafe to look with favorable and gracious countenance and accept them as Thou didst vouchsafe to accept the gifts of Thy just servant Abel, and the sacrifices of our patriarch Abraham, and that which Thy

high priest Melchisedech offered unto Thee." Here ended the prayer which even in the days of Pope Damasus (366–384) was the subject of controversies. The unknown author of a work entitled "Questions of the Old and New Testaments" identified Melchisedech with the Holy Ghost, whose priesthood he considered inferior to that of Christ, and in consequence of these errors he objected to the title "high" which the liturgy had given to Melchisedech. The protest of this writer was unheeded, and Melchisedech retained the title due him as the typical representative of Jesus Christ. Some sixty years later Pope Leo the Great (440–461) added the words "A holy sacrifice, an unspotted victim."

When we remember that the sacrifice of Melchisedech was an offering of bread and wine, we can understand why Pope Leo would add the words "A holy sacrifice, an unspotted victim." Very probably he intended these words as a protest against the doctrine of the Manicheans, who would not use wine even in the liturgy because they believed it to be an essential evil, an emanation of the evil principle.

The protest against the title given to Melchisedech is important because it gives us a key to the antiquity of the prayer.

The next prayer, the second part of the Roman *epiclesis*, is as follows: "We humbly beseech Thee, Almighty God, command these (the gifts) to be carried by the hands of Thy holy angel to Thine altar on high, in the presence of Thy divine Majesty, that as many of us as shall, by partaking at this altar, receive the most sacred Body and Blood of Thy Son, may be filled with all heavenly blessing and grace. Through the same Christ our Lord. Amen."

The corresponding prayer in the Greek liturgy runs thus: "We pray, conjure, and supplicate Thee to send the Holy Spirit upon us and upon these gifts here prepared that they may be salutary for us, and make this bread the precious Body of Thy Christ, and what is in this chalice, the precious Blood of Thy Christ." Nearly all liturgiologists admit a relationship between these two prayers of the Roman Canon and the Greek *epiclesis*. Msgr. Duchesne has ably set forth their similarities and dissimilarities. He says:

"This prayer (*Supra quae* and *Supplices*) is far from exhibiting the precision of the Greek formularies, in which there is specific mention of the grace prayed for, that is, the intervention of the Holy Spirit to effect the transformation of the bread and wine into the Body and Blood of Jesus Christ. It is true, nevertheless, (1) that it occupies, in regard to the subject-matter and the logical connection of the formulary, the exact place of the Greek *epiclesis*; and (2) that it also is a prayer to God for His intervention in the mystery. But whilst the Greek liturgies use clear and simple terms, the Roman liturgy embodies its meaning in symbolic forms. It prays that the angel of the Lord may take the oblation from the visible altar and bear it to the highest heaven, to the invisible altar, before the shrine of the divine Majesty. This symbolic transference is in a contrary sense to that implied in the Greek formulary; it involves not the descent of the Holy Spirit upon the oblation, but the elevation by God's angel of the oblation to heaven. But in both cases alike it is after it has been brought near to, and has participated in, the divine Virtue that it is called the Body and Blood of Christ."

The *epiclesis* is one of the points of disagreement between the Greeks and the Latins. The Greeks hold that the *epiclesis* is the formula which effects the Eucharistic transformation, because after the words of Christ

have already been pronounced, this prayer is said asking God to make the bread and wine the Body and Blood of Jesus Christ. After the short-lived reunion effected at the council of Florence (1439) the Greek and Russian theologians became more than ever wedded to the idea of a consecratory *epiclesis*. The missals (*euchologia*) of the Orthodox Greek Church contain a special rubric which directs the celebrant and ministers to make no reverence after the words of Christ, but only after the invocation of the Holy Ghost.

All Catholic theologians now maintain that the words of Jesus, "This is My Body — This is the chalice of My Blood," effect the Eucharistic change, and in this they are evidently right. When we wish to determine the exact time of the Mystery, the words of Jesus certainly have better claims than the *epiclesis*. But it must be remembered that the question was never presented, with this mathematical precision, to the mind of those early Christian generations that elaborated this portion of the liturgy in the East and in the West. Bossuet well says that it is not the spirit of the liturgy to fix on certain precise moments,

but to consider the totality of the action in order to get an understanding of the entire effect. The things celebrated are so sublime and have such diverse relations that the Church is not able to explain all the Mystery in one single action, and as a consequence divides the action into many parts with suitable words that the whole may form one mystic language and one moral action.

This explanation seems better than the subtleties resorted to in order to make the liturgy and the Greek *epiclesis* square with the teaching of theologians. A distinct and particular operation is ascribed to the Holy Ghost in this part of the Mass. In the Consecration, the Mystery, and the beginning of sanctification takes place. It yet remains to dispense this Mystery — this principle of sanctification. The members of Christ must be incorporated with the Mystery by means of Holy Communion. This is the action attributed to the operation of the Holy Ghost. Everything then proceeds with an evident historical progression — the institution of the Eucharist, the Consecration of the Body and Blood of our Lord, the precept given to the

Apostles to commemorate effectually and for all time that which had happened under their own eyes; *viz.*, the Resurrection, the Ascension, and the coming of the Holy Ghost. The beginning of Redemption was accomplished at the moment of Christ's Passion and Death, as is stated in the Mass at the Consecration, but it was reserved as the mission of the Holy Ghost to bring this work to a fruitful completion. Hence the name *Confirmatio Sacramenti* (confirmation of the Mystery) given to this part of the Mass in Spain.

Memento and Nobis quoque

The *Supplices* is followed by two prayers which exactly correspond to the *Memento* and the *Communicantes* in the first part of the Canon. There we have an affectionate remembrance of the living and a reverent commemoration of the Saints; here we have a compassionate commemoration of the dead and a humble mention of sinners. "Remember, O Lord," says the first prayer, "remember Thy servants — men and women — who have preceded us with the sign of faith and sleep the sleep of peace." This, the language of Christians, suggests what the ancient

Greeks had already divined by calling death the sister of sleep. The idea is still preserved in the name "cemetery" — a sleeping place. "In the eyes of the foolish they seem to die, but they are in peace — *Visi sunt oculis insipientium mori, illi autem sunt in pace.*" (Wisdom iii: 2–3.)

One by one the priest recounts all those for whom he wishes to pray in an especial manner and then continues: "To these and to all who repose in Christ, we beseech Thee in mercy to grant a place of light, peace, and refreshment." Refreshment (*refrigerium*) is a word but little used at present for wishing the souls in Purgatory the joys of heaven. It is a word constantly reappearing in the inscriptions of the catacombs, but today "light and peace" are the usual symbols of the life of a soul united to God who "inhabiteth light inaccessible" — the God of true and eternal peace.

One would think that the Communion of Saints was completed by the remembrance of the living and the dead, but as the Saints in heaven were especially commemorated, it is but fitting that the sinners on earth should

also be mentioned: "*Nobis quoque peccatoribus.*" "And to us sinners, who place all our hope in Thy mercy, deign to grant some little participation in the society of Thy holy Apostles and Martyrs — *Partem aliquam et societatem.*" Poor sinners, conscious of their unworthiness, ask only for a little portion of paradise, knowing that even he who is "least in the Kingdom of God" possesses eternal happiness.

The list of Saints which follows, like that in the Communicantes, is an abbreviated Roman list. Of the Apostles, only St. Matthias is mentioned. His name is preceded by that of St. John the Evangelist[1] and St. Stephen the protomartyr, and followed by Barnabas the companion of St. Paul, by Ignatius, Alexander, Marcellinus, and Peter — all celebrated martyrs who had gained a

[1] There is a difference of opinion regarding the person here referred to as John. Some hold that it is St. John the Baptist, others that it is St. John the Evangelist. On March 27, 1824, the Sacred Congregation of Rites decided that St. John the Baptist is to be commemorated in this place. In 1898 this decree was dropped, thus leaving the question unsettled. Fr. Semeria notes that Baumstark has shown that it can be none other than St. John the Evangelist. *Cf.* Van der Stoppen, "Sacra Liturgia."

special veneration at Rome. Then follow several pious virgins who, weak by nature, by the grace of God were made strong, even unto martyrdom: Felicitas, Perpetua, Agatha, Lucia, Agnes, Caecilia, Anastasia — all familiar to Christian piety. The list concludes by mentioning all the Saints *in globo*. The prayer then continues: "Into whose company we beseech Thee to admit us, not in consideration of our merits, but of Thy own gratuitous pardon. Through Christ our Lord."

Per Quem haec omnia

Naturally the prayer should end here, but instead of the *Amen* we have an appendix which serves as a transition from the Canon to the *Pater Noster:* "By whom (*i.e.*, Christ), O Lord, Thou dost create, sanctify, vivify, bless, and give all these good things."

This prayer has no logical connection with the *Nobis quoque* which it now follows. The *Haec omnia* alludes to the gifts upon the altar and would fit in very appropriately after the *Supplices Te rogamus*, thus: "*Supplices Te rogamus, omnipotens Deus, jube haec perferri . . . per eundem Christum Dominum nostrum,*

per quem haec omnia Domine semper creas, etc. — We humbly beseech Thee, Almighty God, that these things be brought . . . through the same Christ our Lord, by whom Thou dost create, etc."

Msgr. Duchesne thinks that the words "create," "sanctify," "vivify," etc., cannot be applied to the consecrated Species, but perhaps he neglects the comprehensive but unprecise mind of those early Christian generations that elaborated our liturgies. This only will account for the Greek *epiclesis* and other similar invocations. It can properly be said that God creates, sanctifies, and vivifies the consecrated Species, not at the precise moment in which the priest says this prayer, but by His continual action in the world. No doubt the phrase *haec omnia* also refers to other offerings upon which the divine blessing is invoked. The whole Christian liturgy loves pregnant conceptions. In the Lord's Prayer we ask God for daily bread — bread for the body and bread for the soul, not bread alone, but everything useful for life. Likewise in this prayer, not only the consecrated Bread is referred to, but also the goods

of the earth — fruits, grain, oil, wine, etc. This is confirmed by the fact that the blessing of the fruits of the earth took place at this part of the Mass. Here also was blessed the drink of milk and honey which was given to the newly baptised on Easter and Pentecost, and today the oils for the sick are consecrated by the bishop at this place in the Mass of Maundy Thursday.

The prayer for the blessing of the milk and honey on Pentecost is found in the Leonine Sacramentary and given by Duchesne. It ends with the words "*Per quem haec omnia, etc.*" This shows that the *Per quem haec omnia* was formerly preceded by a prayer for the fruits of the earth — another instance in which the Roman Canon resembles the Greek and other Eastern liturgies.

To sum up what has been said regarding the Canon: the first part consists of five prayers which fall into two groups — the recitation of the diptyes and the invocation for the Eucharistic transformation. The second part also consists of five prayers and an appendix, divided into the *anamnesis-epiclesis* and the recitation of other diptyes.

This second part of the Canon is concluded with a doxology, "*per ipsum, et cum ipso, et in ipso est tibi Deo Patri omnipotenti in unitate Spiritus Sancti, omnis honor et gloria per omnia saecula saeculorum. Amen.* — By Him and with Him and in Him is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory for ever and ever. Amen."

Remarks on the History of the Canon

This division of the Canon will help us to understand some of the problems connected with its history.

In its present form the Canon certainly goes back to the time of St. Gregory the Great, who made the last addition, "And dispose our days in peace." Hence the Canon is over thirteen hundred years old, as St. Gregory died in the year 604. But we can still go back to Leo the Great (522–526), who added the words "A holy sacrifice, an unspotted host," and even beyond this to the time of pseudo-Ambrose, who wrote the work *de Sacramentis* about the year 400. This work gives the prayers which immediately precede Consecration, the Consecration itself, the *anamnesis* and the *epiclesis*,

but it gives us a suspicion that the prayers of the Canon were not arranged as they are today. This suspicion is strengthened by considering the facts (1) the word *igitur* in the prayer *Te igitur* has no connection with anything that has gone before, (2) the words *Per quem haec omnia* have no logical connection with the *Nobis quoque* to which they are now joined, (3) the double recitation of diptycs, one a little before the Consecration and the other a little after it, (4) in the Oriental and Gallican liturgies the recitation of the diptycs occurs before the Canon, even before the Preface, (5) the recitation of diptycs is lacking in the work *de Sacramentis* both before and after the Consecration.

These considerations have led liturgiologists, such as Dom Cagin, Drews, and Duchesne, to the conclusion that the prayers of the Canon have been disarranged. They all admit this disarrangement of prayers in the Canon and they all admit that the part which has been misplaced is the recitation of the diptycs, but they disagree in assigning the primitive place of these prayers. Dom Cagin thinks that the recitation of the diptycs once

preceded the Preface, as in the Gallican and Oriental liturgies. Drews thinks that it followed the *Supplices*. According to his opinion, the entire recitation of the diptyces should come where we now have the *Memento* of the dead, thus corresponding to the great intercession of the Greek liturgies. According to this theory the prayers of the Canon should be arranged as follows: (1) *Quam oblationem*, (2) *Qui pridie*, (3) *Unde et memores*, (4) *Supplices*, (5) *Te igitur*, (6) *Memento* of living, (7) *Communicantes*, (8) *Memento* of the dead. The *Quam oblationem* and the *Hanc igitur* as far as *diesque nostros* would form one prayer, similar to that found in the *de Sacramentis;* thus: "*Hanc oblationem servitutis nostrae sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias et in omnibus benedictam, adscriptam, ratam, rationabilemque facere digneris, ut nobis corpus et sanguis fiat delictissimi filii tui Domini nostri Jesu Christi.* — We beseech Thee, O Lord, graciously to accept this oblation of our service as also of thy whole family, and grant that in all things it may be blessed, approved, ratified, and reasonable, that it may become for us the body and

blood of Thy most beloved Son, our Lord Jesus Christ." The latter part of the *Hanc igitur — diesque nostros, etc.* — formed the end of the *Memento* of the dead.

There is also a disagreement regarding the time when the present arrangement of the prayers of the Canon took place. Dom Cagin and Drews think that the change is comparatively recent, while Duchesne holds that it took place in the most ancient times because we find no mention of it. If it had occurred in the fourth or fifth century we would expect to find it mentioned, since we have a record of such minute changes as the additions made by St. Gregory and St. Leo.

The question regarding the original position of the recitation of the diptycs is important because of its connection with the question concerning the relationship between the Roman and Gallican liturgies.

Roman and Gallican Liturgies

Msgr. Duchesne has thrown considerable light upon this question. In the first place he maintains the unity of all the Western, non-Roman liturgies — Gallican, Ambrosian, Mozarabic, etc. In the second place he

holds that Milan and not Lyons was the center from which these liturgies spread throughout the West.

Basing their opinion upon the resemblances between the Gallican and the Oriental liturgies, together with some historical data relative to St. Ireneus, Anglican writers on liturgy maintained that the Gallican liturgy was simply the liturgy of Ephesus which St. Ireneus brought with him to Lyons in the second century, and from Lyons it spread over the entire West, with the exception of Rome.

Considering the state of its development, Duchesne shows that the Gallican liturgy cannot be older than the fourth century, but at that time the see of Lyons was not of sufficient importance to be accepted as a model for all the West, whereas the see of Milan had both a civil and an ecclesiastical importance sufficient to cause her to forget at times even Rome. The position of Duchesne regarding the Gallican liturgy can be summed up in these points: (1) the center of diffusion was Milan, (2) the time was the fourth century, (3) its character is Oriental, (4) its origin is Eastern.

Auxentius, an Arian from Cappadocia, ruled the church of Milan for twenty years (355–374), and could easily have remodeled the vague and uncertain rite of the Lombard capitol upon an Oriental pattern. Auxentius was succeeded by St. Ambrose. It is certain, says Duchesne, that many of the most important Milanese peculiarities go back to his episcopate. Since these peculiarities have a distinctly Oriental character, they could not have been introduced by St. Ambrose, a Roman by birth and disposition. It is more natural to believe that they existed before his time and that he only sanctioned, by his acceptance and practise, customs previously imported.

Dom Cagin, Dom Cabrol, and the whole Benedictine school deny the Oriental character of the Gallican liturgy. They maintain that the Roman and Gallican liturgies form a Western type distinct from the Eastern. To prove a relationship between the Gallican and Oriental liturgies, Duchesne insists upon the fact that all Eastern liturgies have the kiss of peace and the recitation of the diptycs before the Preface, whereas in the Roman

they occur in the Canon. In this respect the Gallican liturgy agrees with the East. We have also seen other resemblances, especially in regard to the preparation and procession of the *oblata*. The administration of the Sacraments also furnishes similarities, but Duchesne insists upon the position of the kiss of peace and the recitation of the diptyes as the most important. The Benedictines, however, have recourse to another criterion which they consider far more important. All the Oriental liturgies are of a constant type throughout the whole ecclesiastical year, whereas the Western — both Roman and Gallican — are variable with the course of the year. They consider this fact of greater importance than the giving of the kiss of peace, or the reading of the diptyes at this or that place in the Mass. Cagin even tries to make the Roman and Gallican rites agree in this respect. As we have seen above, he tries to prove that the recitation of the diptyes formerly came before the Preface in the Roman rite.

Dom Cagin has not entirely succeeded in proving the unity of the Roman and Gallican

liturgies. There still remain several important differences to be accounted for, and there is a likelihood that the liturgy was remodeled at Milan in the fourth century. Duchesne admits an ancient influence of Rome and her rites upon the Gallican liturgy. To this influence we must attribute the words *Qui pridie quam pateretur* which are common to the Roman and Gallican liturgies, but not found in the Eastern liturgies.

The Eucharist and the Communion of Saints

These historical controversies seem to bring out the fact that the primitive Canon was much simpler than the present one. With a short prayer, it passed from the Preface to the narration of the Last Supper and the words of Consecration, and was concluded by the *anamnesis* and the *epiclesis*. For the faithful, living and dead, in union with the Saints, there was a prayer either before the Canon, as in the Oriental and Gallican liturgies, or immediately after the *epiclesis*, as in the Roman. From the very beginning there seems to have been a tendency toward a more intimate union of this commemoration of the living and the

dead with the central point of the Mystery. This is a natural tendency. The Eucharist is the Sacrament of ecclesiastical unity and a concrete expression of the doctrine of the Communion of Saints. The Mass is the banquet of the Christian family, and it is but proper that the whole family should be spiritually gathered around the banquet at its most solemn moment — the moment of Consecration. In the last analysis the doctrine of the Communion of Saints and the Sacrament of the Eucharist have the same sublime and consoling reality — the spritual unity of the human family. There is a communion of men who have God for their Father, and there is a communion of Saints who have God for their Father and Jesus Christ for the first-born. The Mass is a Sacrifice for both: for the first that it may enter the second; for the second that it may become co-extensive with the first.

Chapter Six — Communion

THE sacred drama is now drawing to its close. The gifts have been offered; the Consecration has been accomplished; it now remains for the faithful to become partakers of the Divine Victim by Holy Communion. In this part of the Holy Sacrifice the people can and should participate in a more active manner than in the other parts. Hence the Communion deserves no less attention than the other parts of the Mass. In studying this last part of the Mass we should attend to the dominating ideas of the liturgy, because that which the Church insists upon in her liturgy should be a guide for us in our Communions. The Consecration speaks to the mind of mystery; the Communion speaks to the heart of love.

Before treating of this third act of the sacred drama it is necessary to consider

The Pater Noster

another prayer — the *Pater Noster* — which serves as a transition from the Canon to the last part of the Mass. Liturgically speaking, the *Pater Noster* belongs to the Canon, but it also serves as a preparation for Communion. It was St. Gregory the Great who placed this prayer where we now find it in the Mass. Before his time it occupied a different position. Fortunately, St. Gregory himself gives us the reason for the change. He tells us that it seemed quite unbecoming to recite the Prayer (Canon), which is the work of some unknown scholar, over the Body and Blood of Christ to the exclusion of that prayer which He Himself had composed.

Coming at this place in the Mass, the *Pater Noster* forms an appropriate ending for the Canon and a fitting preparation for Communion which follows. Two petitions — the fourth and fifth — are eminently suited for this purpose.

"Give us this day our daily bread." The word "bread" is here taken in its widest meaning — bread for the body and bread for the soul. What value will life have for us

if we do not lead a spiritual life? What will the material bread avail us if we have not the spiritual bread in which God communicates Himself to us for the nourishment of our souls? This petition of the *Pater Noster* is an undoubted invocation for the Holy Eucharist. Dante has rendered the mystic sense of this fourth petition in his paraphrase of the Lord's Prayer. It is a passage, like many others of the Divine Comedy, in which the acumen of the theologian and the charm of the poet are made to rival one another.

> "Grant us this day
> Our daily manna, without which he roams
> Through this rough desert retrograde who most
> Toils to advance his steps."
>
> — Il Purgatorio, XI. *Cary's Tr.*

The desire implied in this fourth petition is the first condition for receiving Communion well, but it is not the only condition. The Eucharist is preëminently an *agape* — a sacrament of love. It was the lack of love which rendered the ancient sacrifices displeasing to God. "*Misericordiam volo et non sacrificium* — I desire mercy and not sacrifice." Jesus reminds us of this duty of brotherly

love: "If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee; leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift." [1]

The *Pater Noster* is well fitted as a preparation for Communion because it is a prayer of love. It is a prayer of love because of the collective character which pervades it, and especially because of the fifth petition, which is a formal act of the most generous charity — the charity which forgives. "Forgive us our trespasses as we forgive those who trespass against us." United with this practical charity, humility avails for pardon and forgiveness.

Liturgical Form of the Pater Noster

The Lord's Prayer as we recite it at Mass and in our private devotions is taken from the Gospel according to St. Matthew vi:9,[2] and the Didache is a witness that it has been used in this form from the very earliest times.

[1] Matt. v: 23–24.

[2] St. Luke xi: 2 ss gives a more compendious form.

When the Lord's Prayer was detached from the Gospel narrative, an appropriate setting or framework was soon formed for it. The most ancient form of this setting is a doxology "For Thine is the kingdom and the power and the glory for ever." This doxology is found in the Didache, but without the word "kingdom," and is still used in the Greek liturgy. This setting has been completed by a sort of preface which is found in all liturgies. In our Roman liturgy it runs as follows: "Admonished by the precepts of salvation and instructed by a divine schooling, we presume to say." In this short preface the word "presume" or "dare" is used in its full significance, as any one will readily see by considering the familiarity with which we begin the Lord's Prayer — "Our Father, etc."

This Roman formula seems but an echo of the words of St. Cyprian: "Amongst His other salutary admonitions and divine precepts . . . Our Lord also gave us a form of prayer: instructed and admonished as to what we should pray for." [1]

In the Gallican liturgy the formula is quite

[1] St. Cyprian, The Lord's Prayer.

similar to the Roman: "Not presuming, O Father, upon our merits, but following the command of Jesus Christ Thy Son, we dare to say." In the Greek liturgy: "And vouchsafe, O Lord, that boldly and without condemnation we may call upon Thee, God the heavenly Father, and say."

In the Roman liturgy the Lord's Prayer is said or chanted by the priest alone as far as the last petition which is recited or chanted by the people (or choir): "*Sed libera nos a malo* — but deliver us from evil," and the priest responds "Amen." This was the custom at Rome even in the time of St. Gregory the Great, but he informs us that among the Greeks it was recited by the people, as it is still done today. In the Mozarabic liturgy the people respond "Amen" after each petition.

The Embolism

The last petition of the Lord's Prayer — "deliver us from evil" — is taken up and further developed in the prayer "*Libera nos quaesumus Domine* — Deliver us, we beseech Thee, O Lord, from all evils, past, present, and future, and through the intercession of the

blessed and ever glorious Virgin Mother of God; of the blessed Apostles Peter and Paul and Andrew, and of all the Saints, graciously grant peace to our times so that with the help of thy mercy we may be ever free from sin and secure from all trouble. Through the same Jesus Christ our Lord thy Son, who livest and reignest with Thee in the unity of the Holy Ghost, world without end. Amen."

This development has received the technical name "embolism" — an addition.

In the Roman liturgy this prayer is always the same. It is rather long, and contains a new invocation of the Saints. In the Gallican liturgy it is short and variable. On Christmas day it runs as follows: "Deliver us, O Almighty God, from all evil, from all danger, and guard us in every good work, O God, the perfect Truth, the true Liberty, who reignest world without end."

Structure of the Third Part of the Mass

Today, as the priest recites this prayer, he breaks the Host into two parts and replaces the right half upon the paten. He then breaks a small particle from the half which he still holds in the left hand and

with this particle makes the sign of the cross three times over the chalice, saying: "*Pax Domini sit semper vobiscum*—May the peace of the Lord be ever with you." He then drops the particle into the chalice and says: "May the mingling and the consecration of the Body and Blood of our Lord Jesus Christ be unto us who receive them effectual unto life everlasting. Amen." After this the priest says the *Agnus Dei* and in high Mass the choir sings it. Three times Jesus is invoked under the symbol of a lamb —a symbol which goes back to the days of the Apocalypse and the fourth Gospel. Twice this petition concludes with the words "Have mercy on us," and the third time, "Grant us peace." These invocations are followed by a prayer imploring peace and by the kiss of peace or "*pax*," which has been suppressed in all Masses except the solemn high Mass, and even there it is restricted to the clergy alone. With two other prayers the priest prepares for Communion, which he receives after humbling himself with the words "Lord, I am not worthy that Thou shouldst enter under my roof;

but say only the word and my soul shall be healed."

To sum up: The third part of the Mass begins immediately after the *Pater Noster* and is divided into three parts or scenes: the breaking of bread, the kiss of peace, and the Communion, or the receiving of the Body and Blood of Christ. These three scenes are so reduced as to be scarcely noticeable in our present Mass, and the kiss of peace has entirely disappeared except in the solemn high Mass. In order to understand this part of the Mass it is necessary to study a solemn pontifical Mass as celebrated at Rome in ancient times.

We have already seen how this third part of the Mass is connected with the Offertory and Consecration, and how it differs from both. It now remains for us to see why this part is organized as it is; why it has these three parts — the *fractio*, the kiss of peace, and the Communion.

According to the Gospel narrative, Jesus broke the bread before He distributed it in Holy Communion, and those who witnessed this action deemed it of such importance that they named the Eucharist the "Breaking

of Bread" — *Fractio Panis.* Hence we can easily understand why such a ceremony should be found in the Eucharistic liturgy. Moreover, it was necessary for Communion as the early Christians understood it; that is, the Communion of all the faithful present at Mass. St. Paul reminds us of such a Communion when he tells us that the people came together to eat the Lord's Supper. That is, they came together, not only to offer the Christian sacrifice, but also to partake of that sacrifice in Holy Communion. In order to give the consecrated bread to all present it was necessary to break it. The idea of having separate particles prepared beforehand for each communicant was unheard of for many centuries. The present custom takes from the breaking of the bread that solemnity and symbolism which the early Christians so highly prized. As practised in former times the breaking of the bread symbolized the unity of the Sacrament and the unity of the Church. This is referred to by St. Paul when he says that all Christians form but one body, because they all partake of one and the same Eucharistic

bread.[1] To symbolize this unity one bread was consecrated and then broken for Communion.

Communion in the Early Church

For a better understanding of this symbolism we shall describe the Communion as practised in the early Church — in the fourth and fifth centuries. The Embolism was immediately followed by the kiss of peace, which will be described later on. After the kiss of peace had been given, the Pope placed in the chalice the fragment of consecrated bread which had been presented to him at the beginning of Mass. While the Pope was coming from the sacristy to the altar to celebrate Mass he was met by a cleric carrying a part of a loaf consecrated in a previous Mass. In the Ordo Romanus [2] it is noted that the Pope salutes the Holy Things — *Pontifex salutat Sancta.* Perhaps we have a remnant of this ancient custom in the pontifical of the Pope, which directs that the Blessed Sacrament be exposed in some chapel which the Pope is to pass on the way from the sacristy to the altar.

[1] 1 Cor. x : 17.

[2] Ordo Romanus, an ancient direction for various ceremonies.

After the Pope placed this fragment of consecrated bread in the chalice, the ceremony of the breaking of bread began. The Pope took one of the two loaves which he himself had offered and breaking it into two parts left one part lying on the altar. Msgr. Duchesne writes: "We have not yet come to the fraction of the bread, properly speaking, but as all the loaves upon the altar intended for the Communion are about to be removed, and as it was customary to observe the prescription, '*dum missarum solemnia peraguntur, altare sine sacrificio non sit*,'[1] the half-loaf placed on the altar by the Pope is meant to maintain this idea of permanence." It was to secure a sort of sacrificial continuity. It was also an attempt to symbolize in the most effective manner the unity of that bread of which all partook. That no one might doubt the identity of the bread consecrated upon the altar and the bread which was distributed from the altar, a portion was allowed to remain upon the holy table. This symbolism of unity was still further emphasized by the custom

[1] While Mass is being celebrated the altar should not be without the sacrifice.

of preserving a fragment of the consecrated bread and uniting it with the next Mass, thus showing that it is ever the same sacrifice offered in the Mass. But it was not enough to symbolize the unity of the sacrifice in time, it must also be seen that the Masses offered in different places are really one. Hence there arose the custom of sending some bread consecrated by the Pope to the priests who were to celebrate Mass in the various churches. "Thus," says Msgr. Duchesne, "in all the churches at Rome and at every assembly there for liturgical worship past or present, there was always the same Sacrifice, the same Eucharist, the same Communion."

The Fractio and the Agnus Dei

The half-loaf being left upon the altar, the rest — a loaf and a half-loaf — is now placed on the paten and taken to the Pope, who has returned from the altar to his throne after the "*Pax Domini.*" The archdeacon has the other consecrated loaves brought to the bishops and priests by acolytes who carry them in linen bags suspended from the neck. Then follows the breaking of bread by the whole *presbyterium.* The Pope also takes

part, but through the ministry of the deacons, who break the loaf and the half-loaf which have been taken to the Pope on the paten. This is to serve for the Communion of the clergy, and that which was taken to the bishops and priests to be broken is for the Communion of the laity.

It will be seen that the *Fractio Panis* holds the same position relative to Communion that the Offertory does to the Consecration. The bread and wine, which had been arranged upon the altar for Consecration, must now be prepared for distribution in Holy Communion. This ceremony occupied some considerable time, as it was performed with all possible decorum. To occupy themselves the people sang the *Agnus Dei.*

The council of Trullo (692) decreed that our Lord should not be represented under the symbolic form of a lamb. Sergius I., who was pope at that time, rejected this decree and ordered the singing of the *Agnus Dei* by the people and the clergy during the ceremony of the *Fractio Panis.* As usual there is a dispute as to the meaning of this order

of Pope Sergius. According to some, he only ordered that the *Agnus Dei* should be sung three times instead of once, as had been the custom up to that time. Others think that he ordered it to be sung by the clergy and people together, and not by the clergy alone, as had been the custom. Whatever the Pope's intentions may have been, it is certain that at the beginning of the ninth century the *Agnus Dei* was sung by the clergy alone, as in the time of Innocent III., four centuries later. Before the eleventh century it was sung three times in some churches, and in the twelfth century this custom prevailed everywhere. Innocent III. tells us that shortly before his time there arose the custom of saying "*Dona nobis pacem*" after the third *Agnus Dei*. We find this change in manuscripts earlier than the eleventh century. Innocent III. assigns the turbulence of the times as the reason for this change. In St. John Lateran at Rome, "*Misereri nobis*" is still said after the third *Agnus Dei*.

The Kiss of Peace

In our present liturgy the kiss of peace separates the *Fractio Panis* from the Communion. The

Eucharist, which presents itself to us as a mystery in the Consecration, appears as an *agape* or feast of love in the Communion, and the kiss is preëminently the symbol of love and affection. It has been debased to express vile and carnal affections, but this profanation cannot take from the kiss its natural function of voicing the pure and holy affections of the human heart. Here it is the kiss of brotherly love. The early Christians realized that they formed but one family of brethren in Christ and so they felt the need for some symbol of that union in their religious gatherings. It was a beautiful symbol, but frail and dangerous. While the inspiring sentiment lasted, this custom maintained a spiritual freshness and a beauty like to that of newly plucked flowers. But that sentiment did not long endure, and then alas for the custom that survived its inspiring motive! Its religious beauty faded; its spiritual freshness vanished; it was cast away as a withered flower.

It is from the restrictions of the Church that we learn of the gradual degradation of the noble Christian use of the kiss of peace. The

calumnies of the pagans only prove that the corrupted world measures others by itself, and does not believe that pure and holy affections are probable or even possible.

"The sensual man perceiveth not these things that are of the spirit of God; for it is foolishness to him and he cannot understand" (1 Cor. ii: 14).

At first the Church restricted the kiss to persons of the same sex, but finally abolished it entirely. Instead a sacred object was passed amongst the people to be kissed. It was a little tablet or plate of metal with an image of the crucified Savior or of the Nazarene. This was called *osculatorium* or *pax*. Some ascribe its introduction to the Franciscans of the thirteenth century, who took this method to oppose the great corruptions of the times.

In a Mass of Ordination the bishop still gives the kiss of peace[1] to the newly ordained, and at Genoa it is the custom for a priest

[1]The *pax*, or kiss of peace, is given thus: the one giving it places his hands upon the shoulder of the one receiving it and inclines his head so that his left cheek will be close to the left cheek of the other and says, "*Pax tecum* — Peace be with you." The other replies, "*Et cum spiritu tuo* — and with thy spirit."

celebrating a nuptial Mass to give the kiss of peace to the newly married couple. The kiss of peace is also given in a solemn high Mass, but it is restricted to the clergy alone. The priest having invoked peace from the immaculate Lamb of God in the *Agnus Dei*, continues with a silent prayer, "O Lord Jesus Christ, who hast said to Thy Apostles, peace I leave you, My peace I give unto you, do not regard my faults, but the great faith of Thy Church and according to Thy will do Thou vouchsafe to give it peace and unity; Thou who livest and reignest God world without end. Amen." He then kisses the altar and gives the kiss of peace to the deacon, who in turn gives it to all the clergy present. The people, who no longer participate in this ceremony, should perform it at least in spirit. The reception of the living Host of peace and love is near at hand, and even the slightest feeling of rancor or hatred should be laid aside.

The position of this ceremony in the Mass differed at different times and in different places. In the Gallican and more ancient Eastern liturgies, it took place immediately after the dismissal of the catechumens, and

thus belonged to the Offertory. In the ancient Roman rite it preceded the *Fractio Panis* which it now follows. Msgr. Duchesne conjectures that the position now occupied by the kiss of peace was formerly occupied by the *Pater Noster*. This conjecture is based, first, upon the certain fact that before the time of St. Gregory the Great the *Pater Noster* did not occupy its present position, and secondly, upon the consideration that between the *Fractio Panis* and the Communion there is a want of continuity in the present Roman rite if we pass immediately from the one to the other. It is true that today we find two prayers between the kiss of peace and the Communion, but these are of comparatively recent date and resemble the secret prayers which accompany the Offertory.

The Priest's Preparation for Communion

The secret prayers of the Offertory seem to be a private preparation which has passed into the Mass and now forms a part of it; so, likewise, these prayers are the priest's private preparation for Communion. They are lacking in the ancient sacramentaries. Dom Cabrol writes:

"In these prayers the priest seems to speak no longer for the universal Church, but for himself alone. This return of the priest to his own person is an idea foreign to the Christian mind of the first centuries, when the priest was always regarded as the representative of the whole Church."

The first of these two prayers regards Communion under both species; the second under the species of bread alone. "O Lord Jesus Christ, Son of the living God, who through the will of the Father and the co-operation of the Holy Ghost hast vivified the world by Thy death, deliver me by this Thy most sacred Body and Blood from all my iniquities and from all my sins: make me ever obedient to Thy commandments and do not permit that I should ever be separated from Thee who with the same Father and Holy Ghost livest and reignest world without end." This prayer is a beautiful acknowledgment of the fruits of innocence, of fidelity to the divine law, and of that union with God which Communion should effect. What would it profit us to be united to God in a moment of fervor if our after-life were all at variance with His will!

The priest then concludes this preparation for Communion thus: "Let not the partaking of thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation, but by Thy mercy let it be profitable to the protection and health both of body and soul, and to me salvation: Who with God the Father, in the unity of the Holy Ghost, livest and reignest world without end. Amen."

Communion

Now comes the Communion strictly so called. The priest begins by communicating under both species, prefacing each with a short prayer. "I will take the bread of heaven and I will call upon the name of the Lord." Then remembering his own unworthiness, he appropriates the words of the centurion: "O Lord, I am not worthy that Thou shouldst enter under my roof, but say only the word and my soul shall be healed." With the same formula that he uses for the Communion of the laity, the priest continues: "May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen." After receiving the Host he takes the chalice in his hands and says:

"What shall I return to the Lord for all the benefits which He has rendered unto me? I will take the chalice of salvation and call upon the name of the Lord. I will call upon Him with praise, and shall be saved from my enemies." He then receives the precious Blood with the words: "May the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen." After the priest has received Communion he distributes it to the faithful according to the rite well known to all.[1] They acknowledge their faults before God, before the Saints and the brethren, and implore the mercy of God. The priest invokes this mercy from heaven and then gives Communion to each one by placing the Host upon the tongue, saying: "May the Body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen."

Communion in Ancient Times

Communion in a pontifical Mass at Rome, as described for us in the ancient Roman ordos, will give us a better understanding of the present abbreviated ceremony.

The breaking of the bread being finished,

[1] *Cf.* Appendix i, p. 269.

the deacons present the paten to the Pope, who takes a fragment of the consecrated Bread and breaks off a small particle. He then consumes the fragment and places the particle in the chalice which the archdeacon has brought from the altar. This is the ceremony called the *commixtio* (commingling). The Pope then drinks from the chalice which the archdeacon presents to him. Then follows the Communion of the clergy. The bishops, priests, and deacons approach the Pope and receive from him a particle of the consecrated Bread, which he places in their right hand. They return to the altar and place upon it the hand containing the sacred Particle, which is then consumed. The archdeacon then brings to the altar the chalice from which the Pope has communicated, and gives it to the first bishop, who communicates from it and passes it to the others. At that time it was rather an exception that a simple priest should celebrate Mass. They received Communion at the hands of the bishop or of the Pope. We still have a trace of this custom. On Holy Thursday all the clergy present are supposed to receive Communion from the

bishop, who celebrates the one Mass of that day.

The Communion of the clergy was followed by that of the people. The Pope, the bishops, and priests gave Communion under the species of bread; the archdeacon, following the Pope, and the other deacons, following the bishops and priests, presented the chalice.

The chalice from which the Pope communicated served only for the Communion of the clergy, but before they communicated, the archdeacon poured a few drops from it into each of the chalices intended for the Communion of the people, and after the Communion of the clergy, all that remained was poured into the other chalices. This was intended to express the idea that although all did not partake from the same vessel, they nevertheless partook of the same spiritual drink. The ceremony of the *commixtio*, performed by the Pope over the principal chalice, was performed by the bishops and priests over the other chalices.

Giving Communion under one species constitutes the most striking difference between the Communion as just described and that

given today in the Latin Church. The practise of giving both species was retained in the Latin Church up to the twelfth century, and it was only at the council of Constance (1414) that Communion under one species was made obligatory for the whole Western Church. The council of Constance declared that Communion under one species is a real and true participation of the Body and Blood of Christ and anathematized those who taught the contrary. A decree was then issued abrogating Communion under both species.

There are other reasons which make Communion under one species advisable. St. Thomas enumerates three: (1) the danger of spilling the consecrated wine, (2) the nausea which might be caused by all having to receive from the same chalice or spoon, (3) the difficulty of consuming immediately, or of preserving for some time, the species of wine which might remain after Communion. To these might be added the difficulty of procuring suitable wine in some climates.

The Oriental Churches have retained the custom of giving Communion under both species, but it is now the custom to dip the

Host in the chalice and give it to the communicant on a spoon. Formerly there was a custom of sipping the Precious Blood through a reed. This custom is still preserved in the solemn Masses celebrated by the Pope. On such occasions both the Pope and the deacon communicate by means of a reed. It is still a disputed question whether, in ancient times, Communion was given under both species or only under one, when distributed outside of Mass. The most ancient testimony which gives us certainty of Communion under one kind is the Mass of the Presanctified. As Msgr. Duchesne notes, the Mass of the Presanctified is nothing else than Communion isolated from the celebration of the Eucharist. The particulars of this ceremony are found only in books of the eighth and ninth centuries, but the rite itself must be much older. In this case there is Communion under the species of bread alone. The Host, consecrated in a previous Mass, is dipped in non-consecrated wine and then consumed. It is probable that in the early ages, when the faithful communicated themselves at home, they followed a similar custom.

Originally the Host was not placed in the mouth of the communicant, but upon his right hand, which was supported by the left. In the case of men it was placed upon the bare hand, but in the case of women the hand was covered with a linen cloth called *domenicale*. St. Cyril of Jerusalem writes: "Come not with thy hands extended, or thy fingers spread, but make thy left hand a throne for the right as for that which is to receive a king."

For some time it was customary for the communicant to stand while receiving. In the Gallican liturgy we find an invitation to stand for the Communion. "*Erecti ad Dominum stemus* — let us stand erect before the Lord." Reverence for the Blessed Sacrament soon brought about the custom of kneeling.

In ancient times the formula for Communion was much simpler than at present. "Corpus Christi — the Body of Christ," said the priest as he gave the Host, and the communicant answered "Amen." "Sanguis Christi — the Blood of Christ," said the deacon as he presented the chalice, and again the response "Amen."

This formula is found in the Apostolic Constitutions, and continued to be used until the time of St. Ambrose and St. Augustine. At the time of St. Gregory the Great the form had already become deprecatory — "Corpus Domini nostri Jesu Christi conservet animam tuam — May the Body of our Lord Jesus Christ preserve thy soul."

At the time of Charlemagne the formula was practically as we have it today: "May the Body of our Lord Jesus Christ preserve thee unto life everlasting."

The response by the communicant is still preserved in the Ambrosian rite. The Roman rite also has a trace of this custom. In the Mass of ordination, those who have been ordained answer "Amen" when receiving Communion from the Bishop.

The Psalms at Communion and the Prayers

In ancient times the Communion was a particularly solemn service. The deacon announced its approach with the words "Sancta sanctis — holy things for the holy," or other similar formula which was to serve as a last warning to sinners that they should not approach. We find such

a warning in the Didache: "If anyone is holy let him come; if anyone is not holy let him repent."

The communicants were numerous, because as a general rule all present at the Mass received Communion. This necessarily made the Communion a long ceremony, and to occupy the attention during this time, the singing of psalms was introduced just as it had been at the Introit and the Offertory. This custom probably arose at the beginning of the fourth century. The psalms sung for Communion were antiphonary. Only the antiphons now remain and are recited after Communion. The ancient form is still preserved in the requiem Mass, where we have an antiphon, a psalm now reduced to a single verse, and the antiphon repeated. Msgr. Duchesne says: "The liturgical books of the ninth century still presuppose a real antiphon for Communion, the psalm being chanted in whole or in part according to the time occupied by the Communion."

Today the priest recites the antiphon — *ad Communionem* — after the purification of the chalice and of his fingers. These purifica-

tions are called the ablutions, and today each one is accompanied by a secret prayer of private thanksgiving. These two prayers are similar to the secret prayers at the Offertory and before Communion. As he purifies the chalice the priest says: "What we have taken with our mouth, O Lord, may we receive with a pure mind; and of a temporal gift may it become for us an everlasting remedy." While purifying his fingers the priest says: "May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave unto my inmost parts: and grant that no stain of sin may remain in me whom the Holy Mysteries have refreshed: Who livest and reignest world without end. Amen."

The Appendix

After the Communion in the ancient pontifical Mass described above, the Pope returned to the altar and invited the people to a prayer of thanksgiving,—the *post Communionem* of our missal. This is the third collective prayer of the Roman Mass. The first is the prayer after the Kyrie (or Gloria), the second, now secret, at the Offertory, and the last, the *post Communionem*.

After this collective prayer came the last salutation — "*Dominus vobiscum*" — and its response, "*Et cum spiritu tuo.*" The deacon then pronounced the dismissal, "*Ite, missa est,*"[1] and the procession re-formed and proceeded to the sacristy. On the way the Pope blessed the various groups of clergy and people as he passed.

There have been some additions to this last ceremony of the Mass. The principal of these are the blessing and prayer which follow the *Ite, missa est.* The prayer is as follows: "May the performance of my homage be pleasing to Thee, O Holy Trinity, and grant that the Sacrifice which I, though unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and may, through Thy mercy, be a propitiation for myself and for all those for whom I have offered it. Through Christ our Lord. Amen." This is an invocation of comparatively recent origin.

The post Communion, the salutation, the dismissal, and the benediction form an appendix to the Mass proper, just as that which

[1] Undoubtedly this means "Go, it is the dismissal."

precedes the Offertory forms its introduction or prelude.

Even to this appendix of the Mass, other additions have been made. The first of these is the Gospel of St. John, or rather its prologue. There was always a pious custom amongst the faithful to recite passages from the Gospels, and the practise of this custom came in very naturally after Mass, when the priest found himself in the church with the Gospel in his hands. At first this reading of the Gospel did not belong to the Mass but gradually became incorporated with it and now forms an integral part. The Mass could not be ended in a more fitting manner than by this hymn — a real hymn of glory to Jesus Christ, now no longer in the confines of time and space but in the unending bounds of eternity. The Mass is a continuation of the Incarnation, and therefore at its conclusion it returns again to the beginning: "*Et Verbum caro factum est* — and the Word was made flesh."

Conclusion

The Mass is now finished with the exception of the three Hail Marys, the Hail Holy Queen, and the invo-

cation, which were prescribed by Pope Leo XIII., and the invocation of the Sacred Heart prescribed by ~~the present~~ Pope, Pius X. It is true that, at present, these prayers do not belong to the Mass, but like the Gospel of St. John, they will be gradually assimilated and become an integral part.

We may now summarize the Mass as follows: First we have a prelude or prologue — the Mass of the catechumens — whose prayers and chants, lessons and homily, take us back to the old synagogue service of the Hebrews and symbolize the continuity between the Old Dispensation and the New. Then comes the Mass proper, composed of three parts: the Offertory, in which the gifts are prepared and offered to God; the Consecration, in which the Victim is mystically immolated; and the Communion, by which the people become partakers of the Victim consecrated to God.

The first and third parts of the Mass proper are full of action; the second is poor in action but rich in prayers.

During the early Christian centuries and during all the early Middle Ages the Mass

continued to grow and develop; then set in a tendency to contract and abbreviate, but the result of this has been in part compensated by the many beautiful secret prayers which have been added.

The Mass is a living organism and while still young its growth was vigorous and rapid, partly because it was accompanied by the enthusiasm of the whole people. Afterward it was abandoned by the people, so to say, and more strictly regulated by authority. It is to be hoped, however, that the Mass will yet become in fact what it is by right — not only the Mass of the priest, but also the Mass of the people. Nothing can bring this about so well as a better knowledge of its history and symbolism.

Chapter Seven — The Sacred Vestments

IN the mind of the faithful the sacred vestments and the Holy Sacrifice of the Mass are so inseparably connected that we cannot well treat of the one without mentioning the other. Hence it is fitting that we consider the origin and development of the sacred vestments in connection with the history of the Mass itself.

Not of Hebrew Origin

There are some who would trace our present vestments directly to the Apostles, and through them to the priesthood of the Old Law. Honorius of Autun wrote, with a precision worthy of a cause more historically certain, that St. Peter personally took the style of the sacred vestments from the Old Law and prescribed them to St. Clement, his disciple and successor.

It is true that the priests of the Old Law had special vestments for divine worship,

and because they were prescribed by the Law, we still have some knowledge of them. For the simple priest the sacred vestments were four in number, — pantaloons, a linen tunic, a cincture, and a turban. To these the high priest naturally added others distinctive of his high office.[1] Our vestments have no historical connection with those of the Old Law.

Not a Distinctive Dress

Others have been led to believe that the sacred vestments had their origin in a desire to distinguish the priest from the rest of men, just as officials and dignitaries were distinguished by certain distinctive dress or insignia. Even today we still have such insignia, especially in military circles, where the various officers can be distinguished by their decorations. Our justices of the Supreme Court also wear an official gown.

There seems to be a natural instinct for such decorations and insignia. No society would consider itself complete unless it had some badge or uniform by which its members and officials may be recognized. This is even

[1] Exodus xxviii–xxix and Josephus' Antiquities, ch. vii.

more natural when there is question of sacred functions. The people have an instinctive need for some outward symbol, which will vividly bring to mind the spiritual act or power symbolized.

Natural as such an origin might seem, it is not historically correct. Undoubtedly this natural instinct would have called for some sort of sacred vestments, had it not been satisfied by those which were developed from another source.

During the first centuries of the Christian era, especially in the West, the vestments were simply the ordinary dress of persons of dignity — symbols of dignity, therefore, but not distinctive of the priesthood. In the fifth and sixth centuries the dress of the laity was greatly modified, especially through the influence of the barbarian invasion; but as usual the clergy were tenaciously conservative and retained their ancient dress, which thus became a distinctive garb.

A proof for the identity of dress used by the lay and ecclesiastical dignitaries of the first centuries is had by comparing the vestments with the various articles of dress then in

common use. We also have the positive testimony of Pope Celestine I. (422–432). In writing to the bishops of Provence, he reproves them for the use of a special ecclesiastical dress which was perhaps just then being introduced. As Msgr. Duchesne observes, this is a good indication that no such dress was used in the churches of Rome nor in those under her immediate jurisdiction. We find a further indication of this in the ancient prayers for the consecration of a bishop. These prayers contain long and subtle reflections on the vestments of the Old Law, but say nothing of any special vestment for the priests or bishops of the New Law. This naturally leads us to believe that at the time these prayers were composed there were no vestments for the clergy differing from their everyday dress.

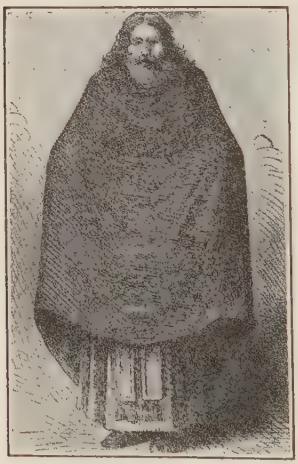
Two Classes of Vestments

Following Msgr. Duchesne, we shall divide the sacred vestments into two classes, namely, those which were originally the ordinary garments of dress, and those which were the mark of some civil dignity. To the first class belong the chasuble, the alb, the

cincture, and the maniple. To the second class belong the stole and the pallium.

The Chasuble and Alb

In the fifth century the outdoor costume worn at Rome by official persons consisted essentially of two garments: an under tunic with or without sleeves, and over this the *paenula*, an immense mantle or cloak without sleeves and having no opening in front. To get a fairly accurate idea of this garment, one may imagine our cope sewed down the front, leaving only an opening at the top for the head. In order to have use of the hands it was necessary to lift the *paenula* in folds over the arms.



Ancient form of chasuble

From the most ancient liturgical documents we learn that the *paenula* was worn by all the clergy from the Pope down to the simple clerics. It was originally of a dark color,

either brown or purple, thus differing from the tunic, which was usually white. The *paenula* or chasuble was still worn by the laity in the sixth century. The biographer of St. Fulgentius narrates that when the holy bishop disembarked in Africa on his return from exile, it was raining, and the nobles spread out their paenulas over his head to protect him from the rain. John the Deacon, in his life of St. Gregory the Great, tells us that both the Pope and the Pope's father, Gordian, wore a *paenula* or chasuble of chestnut color.

The chasuble is now a vestment peculiar to the priest alone.[1]

In obedience to the law of utility, the ancient *paenula* was gradually deformed. As it had to be folded up on the arms to allow a free use of the hands, it was a very cumbersome garment, and in order to remedy this inconvenience, openings were made on either side for the arms. These openings were gradually enlarged, until the ancient

[1] It is also worn by the deacon in seasons of penance, but it is then pinned up in front. The broad stole worn by the deacon instead of the folded chasuble from the Gospel until the post communion is also a remnant of the ancient *paenula*. See "History of Lent and Holy Week" by Fr. Thurston, S.J.

paenula assumed the form of our present chasuble. Ease was thus acquired, but dignity and majesty were in a measure lost. The ancient flowing mantle had an air of solemnity of which our cope will give us some idea. The ancient form of the chasuble has been retained by the Mozarabic rite and by the Greek Church.[1] The Russian church has changed the ancient form by cutting it away in front, instead of at the sides, as in the Roman Church.

Greek Priest vested for Mass

As a sacred vestment, the *paenula* is known as planeta (a word of Greek origin) or casula (whence the English and French chasuble), meaning a little house. The Greeks call it phelonion.

As the chasuble is an ecclesiastical continu-

[1] The Greeks have shortened it somewhat in front. See illustrations.

ation of the ancient *paenula*, so likewise our alb is a continuation of the ancient tunic or under garment, which was usually white — hence the name *alba*, white. Like the *paenula*, the alb was originally a vestment common to all the clergy. The lower clergy soon abandoned the costly *paenula*, but preserved the alb — at least in a manner. The higher clergy, that is, from the subdeacon up, wear the alb reaching down to the feet, but the lower clergy adopted a shortened form known as the surplice or Roman cotta. A form similar to this is worn by canons. It is called rochet, and differs from the surplice but little, except that the sleeves are long and close fitting. Hence the ancient tunic survives in three forms: the alb, the surplice, and the rochet.

Surplice

Alb and cincture

Formerly the alb of the deacon was not fastened at the waist, but hung free from the shoulders. It is still worn in this manner by Greek deacons, but with us it is always fastened at the waist with a girdle or cincture, as it was originally worn by the laity.

Their Symbolism

Each of the sacred vestments has a symbolic meaning. The most authentic is that which we find in the prayers recited by the priest while vesting. When putting on the alb he says: "Cleanse me, O Lord, and purify my heart so that being washed in the blood of the Lamb, I may enjoy everlasting happiness." In this prayer the natural symbolism of the white is beautifully blended with Scriptural symbolism. Nature itself makes us recognize in the white vestment a symbol of purity and innocence. Hence we place a white garment upon newly baptized infants, who are as yet ignorant of human malice and iniquity. The white alb, then, naturally suggests the words of the prayer "Cleanse me, O Lord, and purify my heart." The words which follow are inspired by the words of the Apocalypse vii : 14: "These are they

who . . . have washed their robes and have made them white in the Blood of the Lamb." The sacrifice of the Cross, continued in the Eucharistic sacrifice, is the foundation of a new life for mankind — a life of immaculate purity. The prayer recited while putting on the cincture reminds us of that purity which is both a necessary preparation for the Eucharist and its most precious fruit. The Gospel recognizes the girding of the loins as a symbol of continence and of victory over the sensual passions.

The present form of the chasuble reminds us of a yoke to which man bends his shoulders. This symbolism is brought out in the prayer said at vesting: "O Lord, who hast said 'My yoke is sweet and my burden light,' grant that I may so bear it that I may obtain Thy grace."

Besides these symbolic meanings which the Church has sanctioned by her prayers, Christian piety has industriously sought out still others. It sees in the priest, Jesus Christ; in the altar, the cross of Calvary; and in the vestments, the various instruments of the Passion. Thus the alb becomes the white

garment which Herod placed upon Jesus in mockery when He was sent back to Pilate for judgment. The chasuble represents the purple mantle which the soldiers of the pretorium placed on our Savior after the flagellation, when they jeeringly greeted Him as king.

Such interpretations are beautiful and edifying, but have no foundation in history. They are but the poetry of history.

The Maniple

The maniple is a vestment now worn only by the higher clergy — from subdeacon on. Originally it was an article of everyday use — a handkerchief or napkin (*mappula*), which later on became a part of some ceremonial costumes. For example, it was used by the consul when presiding over the games of the circus. The Liber Pontificalis, at the beginning of the sixth century, mentions the maniple (*pallium limostimum*) and the dalmatic as vestments peculiar to the Roman deacons and the deacons of the suburbicarian dioceses.[1] The Roman ordos of the ninth century speak of

[1] The dioceses in the immediate vicinity of Rome, each of which is administered by one of the six Cardinal Bishops.

a maniple (*mappula*) of the Pope, but the mosaics and other monuments of Rome show no trace of the maniple until the twelfth century. "This was, no doubt, owing to the fact that the mappula was only used on certain occasions, and being liable to be constantly laid aside and resumed, it was not considered as constituting part of the costume." [1] Whenever persons are represented in the act of presenting or receiving an object, a napkin of some costly material almost always lies unfolded across the hands. From profane monuments of antiquity we see how this napkin was held when not in use. It was folded and placed across the left arm, with the ends hanging down, in much the same manner as the maniple is worn today.

Epimanikia

Epigonation

[1] Msgr. Duchesne, "Origin of Christian Worship."

As a liturgical vestment, the maniple is distinctly Roman. It is possible that the *epigonation* (a diamond-shaped ornament which Greek bishops wear suspended from the waist) is also derived from the ancient *mappula*. In the East little cuffs or gauntlets (*epimanikia*) are worn over the end of the sleeves of the alb, but these cuffs seem to have no historical connection with our maniple.

Symbolism

While putting on the maniple the priest says: "May I be worthy to bear the maniple of weeping and sorrow, that with exultation I may receive the reward of labor." This prayer seems to have been inspired by a verse of Psalm cxxv. "Euntes ibant et flebant mittentes semina sua. Venientes autem venient cum exultatione, portantes manipulos suos. — Going away, they went sowing their seed, but coming, they shall come with exultation, bringing their sheaves." This verse is full of mystic meaning. Sorrowful is the work of him who sows, but joyful the labor of him who reaps the bounteous harvest. Such also is the relation of time with eternity. He who sows on

earth in tears shall reap in eternity with joy and in abundance. The priest, wishing to be the happy harvester in eternity, begs of God his portion of sorrow in this world.

How has all this symbolism been connected with the maniple? It seems to have arisen from an error regarding the name and the origin of the maniple. The name *manipulus* given to the old *mappula* has evidently recalled to mind the *manipulus* (sheaf) of the psalm, although it has a totally different meaning. The author of the prayer considered the maniple as a continuation of the ancient *sudarium* which served to wipe away perspiration and tears. Hence the reference to sorrow and weeping in the prayer.

It may be well to notice here another *mappula* which some have confounded with the maniple. This is mentioned by the "Donation of Constantine" as a distinguishing mark of the clergy of Rome. It was a white linen cloth of silky texture which was placed over the saddle on procession days. The Roman clergy were very jealous of this privilege, and at the time of St. Gregory the Great they protested against the usurpations

which the clergy of Ravenna had made in this respect. The biographer of Pope Conon (687) considers it a great mistake that the Pope granted the use of the *mappulum* to a deacon of Syracuse. At Rome even simple clerics enjoyed this privilege. A vestment (*subcinctorium*) similar to the maniple is worn by the Pope. It is attached to the cincture and ornamented with an Agnus Dei and a cross.[1]

The Pallium

The stole and the pallium make up the second class of vestments — those which were originally the insignia of rank or dignity. The stole is represented in the East by the orarion and the epitrachelion; the pallium by the omophorion.

As early as the end of the fifth century we find the Pope wearing a distinguishing insignia known as the pallium. It was a long band of white woolen material, draped over the shoulders, with the ends hanging free. The bishop of Ostia also wore it by a special privilege, being the usual consecrator of the Pope. The Bishops of Ravenna also shared this privilege, as we learn from the mosaics of San Vitale, which represent bishop Ecclesius

[1] *Cf.* Cath. Encyc., art. "Maniple."

with both pallium and stole. Pope Symmachus (498–515) granted the use of the pallium to St. Cesarius of Arles, and the concession was renewed for his successors. St. Gregory the Great (590–604) conferred the pallium upon the bishops of Syracuse, Messina, Milan, Salona, Nicopolis, Corinth, Justiana Prima, Autun, Seville, and Canterbury.

It seems that the pallium was originally an insignia of imperial concession. In the eighth century it was still looked upon as such by the author of the so-called Donation of Constantine.[1] According to the author of this document Constantine granted to St. Sylvester the "*Super humerale, videlicet lorum qui imperiale assolet circumdare collum.*"[2] In the sixth century the Popes were accustomed to ask permission of the Greek Emperor when conferring the pallium on bishops who were not subjects of the Empire. The Emperor, however, was recognized as having

[1] A forged document, purporting to be a document of Constantine the Great, by which great privileges and possessions were conferred on the Pope and the Roman church. It is a forgery which dates somewhere between 750 and 850. *Cf.* Cath. Encyc.

[2] The scarf which was usually worn around the Emperor's neck.

authority to grant it directly. In the seventh century Maurus, archbishop of Ravenna, asked and obtained the pallium from the Emperor Constans II. From that time on such a proceeding was considered a revolt against the supreme authority of the Pope.

Gradually the Roman pallium assumed a symbolic significance. It came to be looked upon as a relic — a sort of replica of the mantle of St. Peter. Before being sent to the one for whom it is intended, the pallium is placed in the sanctuary of the Confession of St. Peter, immediately over the tomb of the Apostle. The chief of the Apostles is thus presumed to have slept under this mantle, making it his own. By an easy transition the pallium soon came to be considered a symbol of transmitted power, like that symbolized by the mantle of Elijah falling upon the shoulders of his successor, Elisha. In this manner the pallium has become the natural mark of superior jurisdiction. In the sixth century the bishops of Arles, and in the following century the bishops of Canterbury, wore the pallium as a sign of special power coming to them from Rome. When the alli-

ance between the Pope and the Carolingian house was concluded and the Frankish Church brought into more immediate relation with Rome, the metropolitans accepted the Roman pallium with this symbolism attached.

The idea of mantle in connection with the pallium was suggested by the name rather than by the thing itself, which had the form of a scarf. Perhaps this scarf was derived from the short mantle introduced into the Roman Empire by the Greeks. The *discolora pallia* of the Theodosian Code were evidently scarfs — insignia which were worn over the *paenula*, just as the pallium is worn over the chasuble. The Theodosian Code speaks of them as insignia of rather humble officials, but the various monuments represent them upon the shoulders of the consuls in the most solemn act of their inauguration. This leads us to believe that in conferring the pallium the Imperial government really conferred a great honor upon the clergy.

Sts. Cyril and Methodius, showing ancient form of pallium

The pallium was therefore at first an insignia of inferior officials, then of higher functionaries, and finally passed by imperial concession to the shoulders of the bishops, where it soon became a mark of full episcopal authority. The bishops of Spain and Gaul had another pallium than that granted by Rome, but it seems to have been similar in shape. It was worn as a sign of their office. The African bishops also wore a pallium as a sign of episcopal office. In the East St. Isidore of Pelusium mentions it under the Greek name, *omophórion*.

Omophorion

In the West it is worn only by concession from Rome and is restricted almost entirely to metropolitans. In the East it is worn by all bishops, being one of the episcopal vestments.

The Stole The stole is not a strictly sacrificial vestment since it is worn by the priest in the administration of the sacraments and in simple blessings. The history of

the stole is a proof of the simplicity which pervaded the Roman Church in regard to sacred vestments. Duchesne says:

"At Rome the wearing of insignia seems to have met with little favor, as we have already seen from the letter of Celestine to the bishops of Provence. This is more clearly accentuated by the fact that the *orarium* of the priest and deacon, considered as a conspicuous mark of distinction, was unknown there, certainly as late as the tenth century, whereas elsewhere it was universally adopted. The *orarium* is doubtless mentioned in the Roman ordos of the ninth century, but we see there also that this vestment was worn by acolytes and subdeacons as well as by the superior orders, and that its place was under the outer garment, whether dalmatic or planeta, and not over it. This *orarium*[1] was merely the ancient *sudarium* (handkerchief or neckcloth) which came finally to take a special shape, and to become even an accessory of some ceremonial dress, but not a distinguishing mark."

As a distinguishing mark of the higher orders — bishop, priest, and deacon — there is no Roman representation of it before the twelfth century. It thus differs from the maniple, which was distinctly Roman.

That the stole was used outside of Rome

[1] The word *orarium* is probably derived from *os* (*oris*), mouth. *Cf.* Walsh, "The Mass and Vestments of the Catholic Church."

as a distinguishing mark of the priest and deacon is clearly seen from the many references to it in the councils and in the writings of the Fathers. In the fourth century the council of Laodicea in Phrygia forbade its use to all below major orders. St. Isidore of Pelusium regarded it as something similar to the bishop's pallium, and St. John Chrysostom adds that it was worn over the left shoulder and its fluttering reminded one of the wings of angels. Greek deacons still wear the stole in this manner — fastened to the left shoulder over the other vestments and left hanging loose before and behind. It still retains the ancient name, *orarion*. The Greek priest wears it around the neck and hanging down in front, after the manner of the Latin priests. With the Greeks, however, it has the two ends fastened together down the front, leaving only an opening at the top for the head to pass through. This is known as the *epitrachelion*.

These distinctions in regard to wearing the stole are also found in Spain and Gaul. The council of Braga (561) decreed that deacons should wear their *orarion* over the other

vestments, that they might be distinguished from the subdeacons. The council of Toledo (633) mentions the *orarium* as common to bishops, priests, and deacons, but decrees that the deacon wear it over the left shoulder. Another council of Braga (675) forbade priests to celebrate Mass without a stole worn around the neck and crossed on the breast, just as it is worn by the Latin priest at the present time. St. Germain of Paris speaks of episcopal and diaconal insignia. The former he calls a pallium, the latter a stole, and says that it is worn over the other vestments. This manner of wearing the diaconal stole spread throughout nearly the whole of Italy in the Middle Ages. When finally adopted at Rome, it was worn over the left shoulder, as elsewhere, but under the outer vestments.

The priest's stole was also adopted at Rome, and the mosaics of Santa Maria in Trastevere (twelfth century) show us a priest wearing it. It is noteworthy that the four popes who are represented in the same mosaic wearing the pallium are without the stole. When describing the vestments of the Pope, the Roman ordos always omit the stole. It seems that the

pallium and stole were not worn together. Finally, however, a combination of the two was effected. At Ravenna, where there was always a relish for decorations, we see bishop Ecclesius (sixth century) represented in the mosaics of

Epitrachelion

Orarion

Stole

San Vitale with both pallium and stole. This seems to be an isolated case, because his successors are represented with the pallium alone. They are again found together in the Sacramentary of Autun (sixth century). It seems to have been the custom with the

Frankish clergy from that time on to wear the stole and pallium together.

These facts seem to indicate that the vestments now known as pallium, omophorion, stole, epitrachelion, and orarion or orarium, have a common origin.

"They are distinguishing marks of dignity, introduced into ecclesiastical use during the fourth century, and resembling those prescribed by the Theodosian Code for certain classes of functionaries. The Roman Church, for one reason or another, refused to accept them, or rather confined itself to the adoption of the papal pallium, which soon acquired a distinctly special significance. Elsewhere, this vestment was adopted for the three superior orders of the hierarchy, introducing slight differences according to the ecclesiastical rank to which the wearer belonged. The deacon wore it over one shoulder, the priest and bishop around the neck; the deacon over the tunicle, which was his upper garment, the priest under the planeta, and the bishop over it." [1]

The evolution of the stole follows a course directly opposite to that of the maniple. The latter is a Western vestment which probably has an Eastern equivalent in the *epigonation*. The stole is a distinctly honorary insignia

[1] Duchesne, "Origin of Christian Worship."

which was used first in the East, and then gradually introduced in the West, and last of all at Rome.

The prayer for vesting with the stole is as follows: "Restore to me, O Lord, the stole of immortality which I lost through the transgression of my first parents, and, though I approach unworthily to celebrate Thy sacred Mystery, may I merit eternal joy."

Those who wish to find a symbol of the Passion in the sacred vestments will see in the stole the cross which Jesus carried upon his bruised and bleeding shoulders to Calvary. The maniple will remind them of the cords which bound His hands during the scourging.

The Dalmatic

The dalmatic is the vestment worn by deacons and subdeacons over the alb at solemn high Mass, at Benediction of the Blessed Sacrament, during processions, etc. It might be called the chasuble of the deacon and subdeacon. The bishop also wears it under the chasuble at solemn pontifical Mass. The name indicates that it is a vestment of Dalmatian origin. It belongs to the first class of vestments, as it was an article of everyday dress before it became an

ecclesiastical garb. On the day of his martyrdom (258) St. Cyprian wore a linen tunic, a dalmatic, and an outer garment or *paenula*.

At the end of the fifth century the dalmatic, going out of fashion as a common article of dress, became an insignia proper to the Pope and his deacons. The *Liber Pontificalis* attributes the introduction of the dalmatic to St. Sylvester, but the author of a legendary life of that saint written in the fifth century implies that it had been in use about a century only. This author considers the dalmatic to be derived from the *colobus* — a second tunic without sleeves which the Emperor Honorius commanded his senators to wear as their outdoor tunic. This corresponds with the name *tunicella*, little tunic, by which it is also known.

An ancient form of dalmatic

At Rome the dalmatic was a second tunic with large sleeves which the Pope and his deacons wore over the ordinary tunic or alb and under the *paenula* or chasuble. The Pope granted it as a sort of honorary decoration to bishops and deacons of other dioceses.

Pope Symmachus (513) conferred the privilege of wearing the dalmatic on the deacons of the church of Arles. St. Gregory the Great did the same for the bishop and deacons of Gap. The bishops and deacons of Ravenna represented in the mosaics of the sixth century also wear the dalmatic. Doubtless this was by virtue of a similar concession. Later on (about the ninth century) the dalmatic was universally adopted in the West as the vestment of bishops and deacons. Up to the eleventh century the dalmatic was always white. From that time on, colored dalmatics were frequent, especially outside of Italy. At the end of the twelfth century colored dalmatics were the rule.

The Amice

There is still another vestment worn by the priest when celebrating Mass — the amice. It is the first vestment which the priest puts on when vesting. It is a linen cloth, about three feet long and eighteen or twenty inches wide, with strings attached for the purpose of fastening it around the neck. Originally it was used as a covering for the shoulders, neck, and head. The amice was first laid on the head

and the ends allowed to fall down over the shoulders, where it was fastened. The other vestments were then put on, and when the priest reached the altar, the amice was thrown back from the head and folded about the neck over the chasuble. When returning from the altar, the priest put the amice over the head again. It thus served as a protection for the head in going to and from the altar, and also protected the other vestments from being soiled by coming in contact with the neck. The Capuchins and Dominicans still wear the amice in this manner. A trace of this is also seen in the rubrics, which direct that the amice be thrown over the head first and then allowed to fall upon the shoulders, where it is fastened about the neck.

In regard to origin, the amice is the latest of all the vestments. It is mentioned by Amalarius at the beginning of the ninth century. The Roman ordo (middle of eighth century) also mentions a vestment which in all probability is the same as our amice. It is called *anagolagium*. This seems to be a corrupt form of *anaboladium*, which St. Isidore of Seville mentions as a sort of linen wrap

which women wore around the shoulders. It is not certain what purpose the amice was intended to serve. Some think that it was introduced as a covering for the neck for reasons of seemliness. Others think that it served to protect the vestments from being soiled by the perspiration from the face and neck. Still others believe it to be a sort of muffler to protect the throat in winter and thus preserve a clear voice for chanting the divine service. The words of the bishop as he places the amice on the subdeacon at his ordination seem to indicate some such use. "Receive the amice by which is signified the restraint of the voice (*castigatio vocis*)."

The prayer prescribed for vesting with the amice is as follows: "Place upon my head, O Lord, the helmet of salvation for repelling the attacks of the evil one."

These expressions are taken from Sacred Scripture where we will also find their explanation. When St. Paul exhorts the Ephesians to "Put on the armor of God that you may be able to stand against the deceits of the devil,"[1] he says, "Take unto you the helmet

[1] Eph. vi : 17.

of salvation." In writing to the Thessalonians to the same effect, he tells us what this helmet is. "Let us . . . be sober, having on the breastplate of faith and charity, and for a helmet, the hope of salvation."[1] Hence Christian hope is the helmet of protection against our adversary, the devil. "They that hope in the Lord shall renew their strength, they shall take wings as the eagles, they shall run and shall not be weary, they shall walk and not faint."[2] The contemplation of heaven, the hope of a better life, confidence in the merits of Christ and in the strength of grace — in a word, genuine Christian hope — elevates the soul above all that is earthly and perishable, fills the heart with joyful enthusiasm, and strengthens the will to resist valiantly and perseveringly all the attacks of the evil one, all the seductions of the world and the flesh.[3]

Conclusion

There may be some who sigh in their heart for the simplicity of ancient times when the mind, undisturbed by the external pomp of dress, could

[1] 1 Thes. v : 8.
[2] Isaias xl : 31.
[3] Gihr, "Holy Sacrifice of the Mass."

concentrate itself upon the interior virtues. Nevertheless, no one can deny that the grandeur of dress and ceremonies in divine worship have a salutary influence. Some kind of insignia seems indispensable even for profane rites. England jealously preserves the insignia of her judges and professors. Even here in America — democratic America — the judges of the Supreme Court have their official gowns, and the officers of the army and navy their decorations. Who can doubt that these insignia give to those who wear them a better appreciation of their duties and responsibilities, and to those who behold them a higher conception of power and authority?

In like manner the vestments of the priest remind us all of the dignity and influence of the priesthood. The priest should ever strive to make this influence more beneficial and far-reaching, not through a sense of vanity and self-interest, but through gratitude toward God, and sheer love of souls. Then will the habit make the monk, and sacrifice the priest.

APPENDIX I

The Mass of Corpus Christi

The priest and minister at the foot of the altar say:

P.[1] In nomine Patris et Filii et Spiritus Sancti. Amen. Introibo ad altare Dei.

P. In the name of the Father and of the Son and of the Holy Ghost. Amen. I will go unto the altar of God.

M. Ad Deum qui laetificat juventutem meam.

M. To God who giveth joy to my youth.

P. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

P. Judge me, O Lord, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

M. Quia tu es, Deus, fortitudo mea, quare me repulisti? et quare tristis incedo dum affligit me inimicus?

M. For Thou, O God, art my strength: why hast Thou cast me off? and why do I go sorrowful while the enemy afflicteth me?

P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

P. Send forth Thy light and Thy truth: they have led me and brought me unto Thy holy mount, and into Thy tabernacles.

[1] P. Priest or Celebrant.
M. Minister.

M. Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea? et quare conturbas me?

M. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri et Filio et Spiritui Sancto.

M. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

P. Introibo ad altare Dei.

M. Ad Deum qui laetificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

M. Qui fecit coelum et terram.

P. Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus sanctis et vobis fratres, quia peccavi nimis cogitatione, verbo et opere,

M. And I will go to the altar of God: to God who giveth joy to my youth.

P. I will praise Thee upon the harp, O God, my God: why art thou sad, O my soul? and why dost thou disquiet me?

M. Hope thou in God, for I will yet praise Him, who is the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son and to the Holy Ghost.

M. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go unto the altar of God.

M. To God who giveth joy to my youth.

P. Our help is in the name of the Lord.

M. Who hath made heaven and earth.

P. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you brethren, that I have sinned exceedingly

mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.

in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and you brethren, to pray for me to the Lord our God.

M. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam aeternam.

M. May the Almighty God have mercy upon thee, forgive thee thy sins and bring thee to life everlasting.

P. Amen.

P. Amen.

The minister or server then repeats the Confiteor and the priest says:

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam aeternam.

P. May the Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

M. Amen.

M. Amen.

P. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Deus.

P. May the almighty and merciful Lord grant us pardon, absolution and remission of our sins.

M. Amen.

M. Amen.

Then bowing down the priest says:

P. Deus, tu conversus vivificabis nos.	P. Thou wilt turn again, O God, and quicken us.
M. Et plebs tua laetabitur in te.	M. And Thy people shall rejoice in Thee.
P. Ostende nobis, Domine, misericordiam tuam.	P. Show us, O Lord, Thy mercy.
M. Et salutare tuum da nobis.	M. And grant us Thy salvation.
P. Domine, exaudi orationem meam.	P. O Lord, hear my prayer.
M. Et clamor meus ad te veniat.	M. And let my cry come unto Thee.
P. Dominus vobiscum.	P. The Lord be with you.
M. Et cum spiritu tuo.	M. And with thy spirit.
P. Oremus.	P. Let us pray.

Going up to the altar the priest says secretly:

Aufer a nobis, quaesumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the holy of holies. Through Christ our Lord. Amen.

Bowing down at the altar, he says:

Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiae hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

We beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

Appendix II

The priest then kisses the altar, goes to the epistle side, signs himself with the sign of the cross, and reads the Introit.

*Cibavit eos ex adipe frumenti, alleluia; et de petra, melle saturavit eos, alleluia, alleluia, alleluia. Exultate Deo adjutori nostro: jubilate Deo Jacob.

Gloria Patri et Filio et Spiritui Sancto, sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Cibavit eos, etc.[1]

He fed them with the fat of wheat, and filled them with honey out of the rock, Alleluja, Alleluja, Alleluja. Rejoice to God our helper; sing aloud to the God of Jacob.

Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end, Amen.

He fed them, etc., *down as far as* "Rejoice to God," etc.

Returning to the middle of the altar, the priest says:

P. Kyrie eleison.
M. Kyrie eleison.
P. Kyrie eleison.
M. Christe eleison.
P. Christe eleison.
M. Christe eleison.
P. Kyrie eleison.
M. Kyrie eleison.
P. Kyrie eleison.
P. Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis. Lauda-

P. Lord, have mercy.
M. Lord, have mercy.
P. Lord, have mercy.
M. Christ, have mercy.
P. Christ, have mercy.
M. Christ, have mercy.
P. Lord, have mercy.
M. Lord, have mercy.
P. Lord, have mercy.
P. Glory be to God in the highest, and on earth peace to men of good will.

[1] The Introit is changeable; *i.e.*, each Mass has a proper Introit. All changeable parts are marked thus *.

mus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex coelestis, Deus pater omnipotens. Domine Fili unigenite Jesu Christe: Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis: qui tollis peccata mundi, suscipe deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus; tu solus Dominus; tu solus altissimus, Jesu Christe, cum Sancto Spiritu in gloria Dei Patris. Amen.

We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly king, God the Father Almighty. O Lord Jesus Christ, the only begotten Son: O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us; Thou who takest away the sins of the world, receive our prayers: Thou who sittest at the right hand of the Father, have mercy upon us. For Thou only art holy: Thou only art the Lord: Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The priest then kisses the altar and turning toward the people says:

P. Dominus vobiscum.[1]
M. Et cum spiritu tuo.
P. Oremus.
* Deus qui nobis sub Sacramento mirabili passionis

P. The Lord be with you.
M. And with thy spirit.
P. Let us pray.
God, Who, beneath this marvelous Sacrament, hast

[1] A bishop says Pax vobis; *i.e.*, Peace be with you.

tuae memoriam reliquisti: tribue, quaesumus; ita nos Corporis et Sanguinis tui sacra mysteria venerari ut redemptionis tuae fructum in nobis jugiter sentiamus; qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti per omnia saecula saeculorum.

left us a memorial of Thy passion: grant us the grace we beseech Thee so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption, Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end.

M. Amen.

M. Amen.

P. * Lectio Epistolae beati Pauli Apostoli ad Corinthios.
Fratres: Ego enim accepi a Domino quod et tradidi vobis, quoniam Dominus Jesus in qua nocte tradebatur, etc.

P. Reading from the Epistle of Blessed Paul the Apostle to the Corinthians.
Brethren: For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, etc.

M. Deo gratias.

M. Thanks be to God.

P. * Oculi omnium in te sperant, Domine: et tu das illis escam in tempore opportuno. (v). Aperis tu manum tuam et imples omne animal benedictione.

P. The eyes of all hope in Thee, O Lord; and Thou givest them meat in due season. (v). Thou openest Thy hand, and fillest with blessing every living creature.

Alleluia, alleluia.
Caro mea vere est cibus, et sanguis meus vere est potus; qui manducat meam carnem, et bibit meum sanguinem, in me manet et ego in eo.

Alleluia, alleluia.
My flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in Me, and I in him.

Sequentia	*Sequence*[1]
* Lauda, Sion, Salvatorem, Lauda ducem et pastorem In hymnis et canticis.	Praise high thy Savior, Sion, praise, With hymns of joy and holy lays, Thy Guide and Shepherd true.
Quantum potes, tantum aude Quia major omni laude, Nec laudare sufficis.	Dare all thou canst, yea, take thy fill Of praise and adoration, still Thou fail'st to reach His due.
Laudis thema specialis, Panis vivus et vitalis Hodie proponitur. Etc.	A special theme for thankful hearts The bread that lives and life imparts Today is truly set. Etc.

Bowing down at the middle of the altar, the priest says:

P. Munda cor meum, ac labia mea, omnipotens[2] Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare	P. Cleanse my heart and my lips, O Almighty God, Who didst cleanse the lips of the Prophet Isaias with a burning coal: and vouchsafe through Thy

[1] Translation taken from "Manual of Prayers."

[2] In a solemn high Mass the deacon also says this prayer kneeling at the altar; then taking the book and kneeling before the celebrant he says, "*Jube, domne, benedicere,*" and the celebrant says, "*Dominus sit in corde tuo et in labiis tuis,*" *etc.* (May the Lord be in thy heart and on thy lips, etc.), as above, adding

mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.	gracious mercy, so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.
Jube, Domine, benedicere.	Lord, grant Thy blessing.
Dominus sit in corde meo et in labiis meis ut digne et competenter annuntiem Evangelium tuum. Amen.	May the Lord be in my heart and on my lips that I may worthily and in a becoming manner announce His holy Gospel. Amen.
Dominus vobiscum.	The Lord be with you.
M. Et cum spiritu tuo.	M. And with thy spirit.
P. Sequentia sancti Evangelii secundum Joannem.	P. The continuation of the holy Gospel according to John.
M. Gloria tibi, Domine.	M. Glory be to Thee, O Lord.
P. * In illo tempore: Dixit Jesus turbis Judaeorum: Caro mea vere est cibus; et sanguis meus vere est potus. Qui manducat meam carnem, et bibit meum sanguinem, in me manet et ego in illo. Sicut misit me vivens Pater, et	P. At that time Jesus said to the multitudes of the Jews: My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him. As the living Father hath sent

the words, "*In nomine Patris et Filii et Spiritus Sancti. Amen,*" as he makes the sign of the cross over the deacon. When the deacon asks the blessing, he is addressing the celebrant; when the celebrant asks it, he addresses God. Hence he says, "*Jube, domine,*" whereas the deacon says, "*Jube, domne*" — the word *domnus* being a contracted form of *dominus*.

ego vivo propter Patrem: et qui manducat me, et ipse vivet propter me. Hic est panis qui de coelo descendit. Non sicut manducaverunt patres vestri manna et mortui sunt. Qui manducat panem hunc, vivet in aeternum.

M. Laus tibi, Christe.

P. Per evangelica dicta deleantur nostra delicta.

me, and I live by the Father: so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live forever!

M. Praise be to Thee, O Christ.

P. May our sins be blotted out by the words of the Gospel.

The priest now returns to the middle of the altar to recite the Credo:

Credo in unum Deum, Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia saecula. Deum de Deo; Lumen de lumine; Deum verum de Deo vero; genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de coelis, et incarnatus est de Spiritu Sancto

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages. God of God: Light of light: true God of true God: begotten not made: consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the

ex Maria Virgine; et homo factus est. [*Hic genuflectitur.*] Crucifixus etiam pro nobis sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas, et ascendit in coelum, sedet ad dexteram Patris: et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non est finis.

Virgin Mary and was made man. [*Here all kneel.*] He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again according to the Scriptures, and ascended into heaven and sitteth at the right hand of the Father; and He shall come again with glory to judge the living and the dead. Of His kingdom there shall be no end.

Et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum et vitam venturi saeculi. Amen.

And I believe in the Holy Ghost, the Lord and giver-of-life, who proceedeth from the Father and the Son: who together with the Father and the Son is adored and glorified; who spake by the prophets. And in one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead and the life of the world to come. Amen.

Turning toward the people, the priest says:

P. Dominus vobiscum.
M. Et cum spiritu tuo.

P. The Lord be with you.
M. And with thy spirit.

Turning again to the altar, the priest says:

Oremus,

Let us pray,

Appendix I

Offertory

* Sacerdotes Domini incensum et panes offerunt Deo: et ideo sancti erunt Deo suo, et non polluent nomen ejus alleluia.

The priests of the Lord offer incense and bread to God; and therefore they shall be holy to their God, and shall not profane His name. Allelujah.

Uncovering the chalice, the priest takes the paten with the host into his hands and slightly elevating it, says:

Suscipe, sancte Pater, omnipotens, aeterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi, Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus et negligentiis meis, et pro omnibus circumstantibus: sed et pro omnibus fidelibus Christianis, vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam aeternam. Amen.

Accept, O holy Father, almighty, eternal God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, as also for all faithful Christians, both living and dead, that it may profit both me and them unto eternal life. Amen.

Pouring wine and water into the chalice, the priest says:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus Divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus

O God, who in creating human nature didst wonderfully dignify it and hast still more wonderfully renewed it; grant that by the mystery of this water and wine, we may become partakers of His Divinity who hast vouchsafed to become partaker of our human-

noster: qui tecum vivit et regnat in unitate Spiritus Sancti per omnia saecula saeculorum. Amen.

ity, namely, Jesus Christ, thy Son, our Lord: who livest and reignest with Thee in the unity of the Holy Ghost, God world without end. Amen.

Offering the chalice, the priest says:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinae Majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

We offer Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that in the sight of Thy divine Majesty it may ascend with an odor of sweetness for our salvation and for the salvation of the whole world. Amen.

Then bowing down, he says:

In spiritu humilitatis et in animo contrito, suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

In a spirit of humility, and with a contrite heart, may we be received by Thee, O Lord, and grant that the sacrifice which we offer Thee this day may be pleasing to Thee, O Lord God.

Elevating his eyes, raising and joining his hands, the priest says:

Veni, Sanctificator, omnipotens, aeterne Deus, et benedic hoc sacrificium, tuo sancto nomini praeparatum.

Come, O Sanctifier, almighty, eternal God, and bless this sacrifice, prepared to Thy holy name.

Going to the Epistle side of the altar, the priest washes his fingers, saying:

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine. Ut audiam vocem laudis; et enarrem universa mirabilia tua. Domine, dilexi decorem domus tuae, et locum habitationis gloriae tuae. Ne perdas cum impiis, Deus, animam meam; et cum viris sanguinum vitam meam. In quorum manibus iniquitates sunt; dextera eorum repleta est muneribus. Ego autem in innocentia mea ingressus sum; redime me, et miserere mei. Pes meus stetit in directo; in ecclesiis benedicam te, Domine. Gloria Patri, etc.

I will wash my hands among the innocent; and I will encompass Thy altar, O Lord. That I may hear the voice of praise, and tell of all Thy wondrous works. I have loved the beauty of Thy house, O Lord, and the place where Thy glory dwelleth. Take not away my soul with the wicked, O God, nor my life with bloody men: in whose hands are iniquities; their right hand is filled with gifts. But as for me, I have walked in my innocence: redeem me, and have mercy on me. My foot has stood in the direct way: in the churches I will bless Thee, O Lord. Glory to the Father, etc.

Returning to the middle of the altar and bowing down, the celebrant says:

Suscipe, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam Passionis, Resurrectionis et Ascensionis Jesu Christi Domini nostri; et in honorem beatae Mariae semper Virginis, et

Receive, O Holy Trinity, this oblation which we make to Thee in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary, ever Virgin,

beati Joannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum; ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis intercedere dignentur in coelis, quorum memoriam agimus in terris. Per eundem Dominum nostrum Jesum Christum Filium Tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus per omnia saecula saeculorum. Amen.

of blessed John the Baptist, of the holy Apostles Peter and Paul; of these and of all the Saints; that it may be available to their honor and to our salvation. And may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Jesus Christ, our Lord, Thy Son who livest and reignest with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Turning toward the people, the priest says:

Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Pray, brethren, that my sacrifice and yours may be acceptable to God the Father almighty.

M. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiae suae sanctae.

M. May the Lord receive the sacrifice from thy hands, to the glory of His name, for our benefit, and for the good of the whole Church.

P. Amen.

P. Amen.

Secreta

Secret Prayer

* Ecclesiae tuae, quaesumus Domine, unitatis et pacis propitius dona concede: quae sub oblatis muneribus mystice

Graciously grant to Thy Church, we beseech Thee, O Lord, the gifts of unity and peace which are mystically

designantur. Per Dominum nostrum Jesum Christum Filium tuum qui tecum vivit et regnat in unitate Spiritus Sancti Deus

represented by the offerings which have been made. Through Jesus Christ, our Lord, Thy Son who livest and reignest with Thee in the unity of the Holy Ghost God

Per omnia saecula saeculorum.

World without end.

M. Amen.

P. Dominus vobiscum.

M. Et cum spiritu tuo.

P. Sursum corda.

M. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

M. Amen.

P. The Lord be with you.

M. And with thy spirit.

P. Lift up your hearts.

M. We have them lifted up unto the Lord.

P. Let us give thanks to the Lord our God.

M. Dignum et justum est.

M. It is meet and just.

P. * Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte Pater omnipotens, aeterne Deus. Quia per incarnati Verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infulsit; ut dum visibiliter Deum cognoscimus per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni malitia coelestis exercitus, hymnum gloriae

P. It is truly meet and just, right and salutary that we should always and in all places give thanks to Thee, O holy Lord, Father almighty, eternal God, because by the mystery of the Incarnate Word, a new ray of Thy splendor has burst upon us. And so may this visible presence of God arouse us to a love of things invisible. Therefore, in union with the Angels and the Archangels with the Thrones and the Dominations, we chant a hymn

tuae canimus sine fine dicentes:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Hosanna in excelsis: Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas haec dona, haec munera, haec sancta sacrificia illibata, in primis, quae tibi offerimus pro Ecclesia tua sancta Catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N.,[1] et Antistite nostro N.,[1] et omnibus orthodoxis, atque Catholicae et Apostolicae Fidei cultoribus.

Memento, Domine, famulorum famularumque tuarum, N. N.

to Thy glory, and forever sing:

Holy, Holy, Holy Lord God of Hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He who comes in the name of the Lord. Hosanna in the highest.

Therefore, we most humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices which, in the first place, we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world, together with Thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

Remember, O Lord, Thy servants, men and women, N. N.

[1] The Pope and the bishop of the diocese are here named.

Appendix II

The priest here mentions those for whom he intends to pray in an especial manner and then proceeds:

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibique reddunt vota sua, aeterno Deo, vivo et vero.

Communicantes, et memoriam venerantes, imprimis gloriosae semper Virginis Mariae, genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundum Christum Dominum nostrum. Amen.

And of all here present, whose faith and devotion are known to Thee: for whom we offer, or who offer to Thee, this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal, living, and true God.

Communicating with, and honoring in the first place, the memory of the glorious and ever Virgin Mary, Mother of our Lord and God Jesus Christ: as also of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints: by whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Appendix II

Holding his hands over the oblata, the priest says:
Cf. p. 127

Hanc igitur oblationem servitutis nostrae sed et cunctae familiae tuae quaesumus, Domine, ut placatus accipias: diesque nostras in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem, tu Deus, in omnibus quaesumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in coelum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis dicens: Accipite, et manducate ex hoc omnes,

HOC EST ENIM CORPUS MEUM.

Therefore, we beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family: dispose our days in Thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect. Through Christ our Lord. Amen.

Which oblation do Thou, O God, we beseech Thee, vouchsafe in all things to render blessed, approved, ratified, reasonable, and acceptable; that it may become for us the Body and Blood of Thy most beloved Son, our Lord Jesus Christ.

Who, the day before He suffered, took bread into His holy and venerable hands, and with eyes lifted up toward heaven, unto Thee, O God, His Almighty Father, giving thanks to Thee, did bless, break and give unto His disciples, saying: Take and eat ye all of this,

FOR THIS IS MY BODY.

The priest then genuflects and, rising, elevates the host so that the people may see and adore. Cf. p. 152 sq.

Simili modo postquam coenatum est, accipiens, et hunc praeclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes.

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Haec quotiescumque feceritis, in mei memoriam facietis.

In like manner, after supper, taking also this excellent Chalice into His holy and venerable hands; and giving thanks to Thee, He blessed, and gave to His disciples, saying: Take, and drink ye all of it.

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS.

As often as ye shall do these things, ye shall do them in remembrance of Me.

The chalice is then elevated for the adoration of the people.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatae passionis, nec non et ab inferis resurrectionis, sed et in coelos gloriosae ascensionis: offerimus praeclarae majestati tuae de tuis donis ac datis, hostiam puram, hostiam sanc-

Wherefore, O Lord, we Thy servants, and likewise Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son our Lord, together with His Resurrection from the grave, and also His glorious Ascension into heaven, offer unto Thy excellent Majesty, of Thy gifts

tam, hostiam immaculatam, Panem sanctum vitae aeternae, et Calicem salutis perpetuae.

Supra quae propitio ac sereno vultu respicere digneris: et accepta habere, sicut accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchae nostri Abrahae: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Supplices te rogamus, omnipotens Deus, jube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae majestatis tuae: ut quotquot, ex hac altaris participatione sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione coelesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

Memento etiam, Domine, famulorum, famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.

and presents, a pure Victim, a holy Victim, an immaculate Victim, the holy Bread of eternal life, and the Chalice of everlasting salvation.

Upon which do Thou vouchsafe to look with favorable and gracious countenance, and accept them, as Thou didst vouchsafe to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high-priest Melchisedech offered unto Thee, a holy sacrifice, an unspotted Victim.

We humbly beseech Thee, Almighty God, command these to be carried by the hands of Thy holy Angel to Thine altar on high, in the presence of Thy divine Majesty, that as many of us as shall, by partaking at this altar, receive the most sacred Body and Blood of Thy Son, may be filled with all heavenly blessing and grace. Through the same Christ our Lord. Amen.

Be mindful, O Lord, of Thy servants and handmaids N. and N. who have gone before us with the sign of faith and sleep the sleep of peace.

The priest here mentions those for whom he wishes to pray and continues:

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis, et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam, et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum.

Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et praestas nobis.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

To these, O Lord, and to all who rest in Christ, grant, we pray Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

To us also, Thy sinful servants who hope in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy Saints: into whose company we beseech Thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord.

By whom, O Lord, Thou dost always create, sanctify, quicken, bless, and bestow upon us all these good things.

Through Him, and with Him, and in Him, is unto Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory,

Per omnia saecula saeculorum.

M. Amen.

P. Oremus.

Praeceptis salutaribus moniti et divina institutione formati, audemus dicere:

Pater noster, qui es in coelis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra sicut et nos demittimus debitoribus nostris. Et ne nos inducas in tentationem.

M. Sed libera nos a malo.

P. Amen.

Libera nos, quaesumus Domine, ab omnibus malis, praeteritis, praesentibus, et futuris: et intercedente beata, et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris, ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum,

World without end.

M. Amen.

P. Let us pray.

Admonished by Thy saving precepts and following a divine instruction, we presume to say:

Our Father Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation.

M. But deliver us from evil.

P. Amen.

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints, graciously give peace in our days, that aided by the help of Thy mercy, we may be always free from sin, and secure from all disturbance. Through the same our Lord Jesus Christ Thy Son,

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus,

Per omnia saecula saeculorum.

M. Amen.

Pax Domini sit semper vobiscum.

M. Et cum spiritu tuo.

P. Haec commixtio, et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam aeternam. Amen.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus, per omnia saecula saeculorum. Amen.[1]

Who livest and reignest with Thee in the unity of the Holy Ghost, God

World without end.

M. Amen.

May the peace of the Lord be ever with you.

M. And with thy spirit.

P. May this commingling and consecration of the Body and Blood of our Lord Jesus Christ be unto us that receive It effectual unto life everlasting. Amen.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, grant us peace.

O Lord Jesus Christ, who saidst to Thine Apostles: Peace I leave you; My peace I give you: look not upon my sins, but upon the faith of Thy Church; and vouchsafe to it that peace and unity which is agreeable to Thy will; who livest and reignest God world without end. Amen.

[1] In a solemn high Mass the kiss of peace (Pax) is given after this prayer. — *Cf.* 103 ss.

Appendix I

Domine Jesu Christe, Fili Dei vivi qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis; et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas; qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

O Lord Jesus Christ, Son of the living God, who, by the will of the Father and the cooperation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this, Thy most sacred Body and Blood from all my iniquities and from all evils: and make me always adhere to Thy commandments, and suffer me never to be separated from Thee. Who with the same God the Father and the Holy Ghost livest and reignest God world without end.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in judicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam; qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus per omnia saecula saeculorum. Amen.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I though unworthy, presume to receive, turn to my judgment and condemnation; but by Thy mercy be It profitable to the safety and health both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God world without end. Amen.

Panem coelestem accipiam, et nomen Domini invocabo.

I will take the bread of heaven and call upon the name of the Lord.

Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo et sanabitur anima mea.

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed.

This latter prayer is said three times. Then as the priest receives the host, he says:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

May the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

As he gathers up whatever fragments may have been left on the corporal, the priest says:

Quid retribuam Domino pro omnibus quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What shall I render unto the Lord for all that He has rendered unto me? I will take the Chalice of salvation and call upon the name of the Lord. With praises I will call upon the name of the Lord, and I shall be saved from my enemies.

Receiving the chalice, he says:

Sanguis Domini nostri Jesu Christi custodiat animam in vitam aeternam. Amen.

May the Blood of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

The server (in a solemn high Mass the deacon) says the Confiteor as on page 135. The priest then turns toward those who are to communicate and says:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam aeternam.
M. Amen.

May Almighty God have mercy upon you, and forgiving you your sins, bring you to life everlasting.
M. Amen.

P. Indulgentiam, absolutionem, et remissionem peccatorum vestrorum, tribuat vobis omnipotens et misericors Dominus.

M. Amen.

P. May the Almighty and merciful Lord grant you pardon, absolution, and remission of your sins.

M. Amen.

Taking a host in his right hand, the priest elevates it slightly above the ciborium, and turning toward the people, says:

Ecce Agnus Dei, ecce qui tollit peccata mundi.

Behold the Lamb of God, behold Him who taketh away the sins of the world.

He then says "Domine non sum dignus," etc., as above, three times and gives Communion to each one, saying:

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.

May the Body of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.

Taking the first ablution, he says:

Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.

What we have taken with our mouth, O Lord, may we receive with a pure heart; and of a temporal gift may it become for us an everlasting healing.

Taking the second ablution, he says:

Corpus tuum, Domine, quod sumpsi et Sanguis quem potavi, adhaereat visceribus

May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk,

meis; et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.

cleave to my inmost parts; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy mysteries. Who livest and reignest forever. Amen.

* Quotiescumque mand cabitis panem hunc et calicem vibetis, mortem Domini annuntiabitis donec veniat; itaque quicumque manducaverit panem, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Alleluia.

As often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until He come. Therefore, whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. Allelujah.

Dominus vobiscum.

M. Et cum spiritu tuo.

P. Oremus.

May the Lord be with you.

M. And with thy spirit.

P. Let us pray.

* Fac nos, quaesumus Domine, divinitatis tuae sempiterna fruitione repleri, quam pretiosi Corporis et Sanguinis tui temporalis perceptio praefigurat: qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus per omnia saecula saeculorum. Amen.

Grant, O Lord, we beseech Thee, that we may be filled with the eternal enjoyment of Thy divinity, which enjoyment is prefigured in the reception of Thy precious Body and Blood. Who livest and reignest with God the Father in the unity of the Holy Ghost God world without end. Amen.

P. Dominus vobiscum.

M. Et cum spiritu tuo.

P. Ite, missa est.[1]

M. Deo gratias.

P. May the Lord be with you.

M. And with thy spirit.

P. Go, it is the dismissal.

M. Thanks be to God.

[1] In a solemn high Mass this is sung by the deacon.

Appendix I

Bowing down at the middle of the altar, the priest says:

Placeat tibi, sancta Trinitas, obsequium servitutis meae; et praesta ut sacrificium quod oculis tuae Majestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

May the performance of my homage be pleasing to Thee, O holy Trinity; and grant that the Sacrifice which I, though unworthy, have offered up in the sight of Thy Majesty, may be acceptable unto Thee, and may, through Thy mercy, be a propitiation for myself and all those for whom I have offered it.

Through Christ our Lord. Amen.

In blessing the people, the priest says:

Benedicat vos omnipotens Deus, Pater, Filius, et Spiritus Sanctus.
M. Amen.

May Almighty God, the Father, Son, and Holy Ghost bless you.
M. Amen.

Then turning to the Gospel side of the altar, he says:

P. Dominus vobiscum.
M. Et cum spiritu tuo.
P. Initium sancti Evangelii secundum Joannem.
M. Gloria tibi, Domine.

P. May the Lord be with you.
M. And with thy spirit.
P. The beginning of the holy Gospel according to St. John.
M. Glory be to Thee, O Lord.

P. In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum. Hoc erat in principio apud Deum, *etc., usque ad versiculum* 15.

P. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God, *etc., down to the* 15*th verse of this first chapter of St. John's Gospel.*

M. Deo gratias.[1]

M. Thanks be to God.

[1] After a low Mass, certain prayers have been prescribed by Pope Leo XIII and Pius X to be said in the vernacular. *Cf.* p. 37, note 1, and p. 209.

APPENDIX II

THE FUNERAL BANQUETS OF THE CHRISTIANS

Freely translated from Msgr. Wilpert's Work
Le Pitture delle Catacombe Romane, pp. 467 ss.

The custom of holding funeral banquets was common to all peoples of antiquity. From various inscriptions we learn that legacies were frequently left to provide for the expenses of such banquets. In fact, the custom of holding these banquets was so firmly rooted that it even passed over to Christianity. There it found a ready entrance on account of the approval of Holy Scripture. Among other salutary admonitions which the aged Tobias gave to his son, we read: "Lay out thy bread and thy wine upon the burial of a just man, and do not eat and drink thereof with the wicked."[1] In other words, if a just man die, prepare the funeral banquet, but invite no pagan.

The Christians of Rome did not hold these banquets before the tombs in the catacombs, but above ground in buildings erected for this purpose (cellae, exedrae or triclinia). From two inscriptions recently found in Africa we learn that a stone table was constructed near the sepulchre of the departed for the purpose of holding these repasts. One of these inscriptions

[1] Tobias iv : 18.

belongs to the year 324 and closes the sepulchre of Varia, "Servant of Christ." From this inscription it is evident that while still living, Varia had had such a table erected for herself. "*Fecit sibi ipsa sana mensa(m) sanctoru(m).*" The second inscription goes back to the year 299 and narrates that Statulenia Julia had a stone placed in the tomb of her mother, Secondola. Here she was accustomed to meet with her friends to honor the memory of her deceased mother and to soothe her own sorrow.

These banquets were not restricted to the occasion of the funeral and its anniversary, but were also celebrated on various feasts of the martyrs.

Like the Agape, these funeral banquets were occasions of charity to the poor, and as they were subject to a strict regulation, we may safely assume that they gave the Church no cause for complaint for some considerable time. We have the testimony of Commodian that there was no cause for complaint in his time. Writing about the year 250, this rigoristic poet inveighs against those who were in the habit of going about from one splendid funeral to another, and wished that they might be buried on a festal day so that a great number of people would be present at their funeral to see the cortege and hear the discourse. He rigorously censures all manner of abuses connected with funerals, but makes no mention of the funeral banquet. Hence we may conclude that they were so conducted as to give no room for complaint. Before the end of the fourth century, however, the custom

had degenerated into an abuse, especially among the lower classes, and as a consequence the Church was compelled to abolish it. Many passages from the Doctors of the Church show us how far these banquets had wandered from their original simplicity. v.g. St. Augustine writes: "I know many worshippers of sepulchres and pictures who drink immoderately over the dead, and holding banquets in their honor, bury themselves over the graves and then attribute to religion their disorders in eating and drinking." [1]

The reasons which St. Augustine gives for the suppression of these banquets in the Church at Milan held good for many other places. They were abolished so that no occasion might be given to the intemperate to become drunk and also because they savored too much of the heathen Parentalia.[2] After its prohibition at Milan, the funeral banquet still flourished for some time in Africa, as we learn from an incident related by St. Augustine in the life of his mother, St. Monica. The passage is interesting because it shows the sudden change regarding these banquets at the end of the fourth century. St. Augustine writes: "My mother took bread and wine to the sepulchre of the martyrs, as was the custom in Africa; but the door-keeper of the church sent them back because the bishop had forbidden such offerings. She took this with such piety and subjection, that I could

[1] De Moribus Ecclesiae, 1: 34.
[2] Confessions, vi : 2.

not but admire her, seeing how she disapproved and abandoned a practice to which she had been accustomed."

The Saint further adds that she used to carry about with her a little chalice of wine mixed with water, and at the sepulchres of the dead she would drink a very small quantity, distributing the greater portion to the bystanders. After this prohibition, she was accustomed to carry about a heart filled with the most pure desires instead of a vessel containing the fruits of the earth; and in the church she was content to partake of the Body of the Lord.

An inscription found in the basilica of St. Petronilla illustrates the manner in which St. Monica used to honor the sepulchres of the martyrs in her native Tagaste. A certain Christor erected an inscription to his daughter, Christa, showing her in the attitude of prayer. Her father is also represented holding a glass to his lips with the left hand, while in the right hand he holds a pitcher. Here we see that Christor still visits the sepulchre of his dear ones and drinks in their honor, as St. Monica was accustomed to do. This custom is also alluded to in an inscription of the year 375. According to this inscription, Florentine, Fortunatus, and Felix have come together to drink in the catacomb of St. Priscilla.

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